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The Chronicle of the London  
Missionary Society



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THE

# Missionary Magazine

AND

## CHRONICLE.

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### NEW YEAR'S SACRAMENTAL OFFERING

TO THE FUND FOR THE

WIDOWS AND ORPHANS OF DECEASED MISSIONARIES

AND

MISSIONARIES INCAPACITATED FOR LABOUR BY AGE

AND INFIRMITY.

THE near approach of another year will remind the Christian Churches associated with the Society of their annual obligations to the widows and orphans of departed missionaries, and to those aged servants of Christ whose days of toil are over, and the close of whose earthly pilgrimage cannot be distant. This duty our Christian friends have performed for many years past, with cheerfulness and liberality, as a free-will offering at the table of the Lord, when they commemorate His love on the first Sabbath in the new year. Although the number of claimants on the widows' fund has from time to time increased, yet the aggregate amount of the contributions has, with the exception of a single year, been annually augmented: and thus the Directors have had the great pleasure of meeting every case of sorrow as it has arisen.

During the year now closing, FIVE additional WIDOWS have become dependent on the Fund. The total number now amounts to THIRTY-FIVE. ELEVEN aged and incapacitated MISSIONARIES are supported from the same source. To these must be added SIXTY-FOUR fatherless children: making a total of ONE HUNDRED AND TEN individuals.

It will be gratifying to the Contributors to know, in reference to the last-named class—the fatherless children of our departed brethren—that the aid afforded from the Fund is applied to secure for them the benefits of a useful and Christian education, by which they may be qualified to occupy

respectable stations in society, and, with God's blessing, to become humble and faithful disciples of Him in whose service their fathers lived and died.

These Annual Contributions to the Widows' Fund, as the Directors have often been assured, have afforded devout gratification to the generous friends from whom they have been received; while the bereaved and worn-out objects of their Christian regard have not only felt the value of the help so kindly given, but have received it as an expression of sympathetic affection and Christian respect to the memory of the departed.

The Directors of the Society would on this occasion renew the assurance which they have annually made, that they would deprecate any interference, even on behalf of the widows and orphans of missionaries, with the first and obvious duty of the Churches to care for their poor brethren; and again they ask only, THAT AT THE FIRST COMMUNION SERVICE IN THE YEAR [THAT IS, LORD'S DAY, JANUARY 1st, 1865], EACH CHRISTIAN COMMUNICANT WHO IS WILLING, MAY HAVE THE OPPORTUNITY OF MAKING SOME ADDITION TO HIS USUAL CONTRIBUTION, AND THAT THE AMOUNT CONTRIBUTED OVER AND ABOVE THE AVERAGE OF THE ORDINARY SACRAMENTAL COLLECTION MAY BE APPROPRIATED FOR THE RELIEF OF THE WIDOWS AND FATHERLESS CHILDREN OF DEPARTED MISSIONARIES, AND OF THOSE VENERABLE SERVANTS OF CHRIST WHOSE YEARS AND ENERGIES HAVE BEEN SPENT IN THEIR DIVINE MASTER'S SERVICE.

The Directors very urgently request the co-operation of Christian Pastors in this expression of sympathy and love, by presenting this appeal to the Officers and Members of their Churches, and soliciting their kind compliance with the application.

Signed on behalf of the Directors,

ARTHUR TIDMAN, }  
EBENEZER PROUT, } *Secretaries.*

MISSION HOUSE, 1st Dec., 1864.

P.S.—It is respectfully requested that the amount specially contributed in reply to this Appeal be *transmitted separately and without delay to the REV. EBENEZER PROUT, Home Secretary.*

It is hoped that, should it be found impracticable to make the Sacramental Offerings now solicited on the first Sabbath of *next month*, our Christian friends will kindly embrace the first Sabbath in FEBRUARY for the occasion.

## APPEAL OF THE DIRECTORS

TO THE FRIENDS OF THE SOCIETY, AND ESPECIALLY TO THE  
JUVENILE CLASSES, FOR FUNDS FOR THE  
PURCHASE AND OUTFIT OF A NEW MISSIONARY SHIP.

THE intelligence conveyed in our last number, of the wreck of the "John Williams" off Danger Island, in the South Pacific Ocean, on the 17th of May last, has been confirmed, with all the attendant circumstances then given, by the arrival of Captain Williams in this country on the 17th ult. We are thankful that the Captain's personal assurance confirms the report formerly made of the merciful rescue both of the passengers and the crew, their kind reception by the natives of Danger Island, and their prosperous voyage homeward.

The necessity of providing a missionary ship to succeed the "John Williams" is a conviction which has been strengthened by the experience of twenty years, during which that messenger of mercy ploughed the southern sea, and carried the tidings of heavenly love to the cruel and degraded savages by which its numerous islands are peopled. No substitute for a *missionary* ship can be found; that is, no hired vessel, navigated by an ordinary body of seamen, could in like degree insure the comfort of the missionaries, the confidence of the natives, and the advancement of the missions.

The Directors therefore feel constrained promptly to apply to all friends of the Society, and especially to the young, whose zeal and liberality have never failed, to be up and doing, that another "John Williams" may be sent forth from our shores in the earliest month of the coming year that may be found practicable.

As was intimated in our periodical last month, the friends, and especially the children, both of Polynesia and Australia, have already set an example to the children of Britain. The first offering for the new ship was made by the native youth of Danger Island, while the missionaries and passengers were refugees among them, and Mrs. Williams was intrusted with their contributions, amounting to £3 5s., to place in the hands of Dr. Tidmar. The children of Samoa, and the native Christians also, began to collect funds as soon as they heard of the calamity which had befallen their old and much loved vessel; and the Christian youths throughout the several Colonies of Australia have for many weeks past been zealously engaged in the same labour of love.

In making these gratifying statements to our young friends, we have no misgiving as to the renewal of their zealous and generous efforts on the present occasion. Already numerous and urgent applications have been made at the Mission House by the superintendents of Sunday schools, and the friends and guardians of our youth generally, for intelligence and other



means for obtaining contributions. Many thousand collecting-cards, books, &c., have been sent forth; and we doubt not that, by the close of the first month in the new year, we shall have to announce such progress as will give assurance of early and entire success.

It is impossible at the present time to state the exact amount which will be required, but certainly not less a sum than *Five Thousand Pounds*, exclusive of the amount for which the "John Williams" was insured, will be required to provide a new vessel with an adequate outfit.

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### M A D A G A S C A R.

WE have received during the past month several communications from our missionary brethren in the city of ANTANANARIVO, and we are happy to state that they confirm generally the intelligence we have communicated monthly in our periodical. Much—very much—of the future welfare and prosperity of the country must depend upon the firmness and the moderation with which the Native Government is administered. It must not be forgotten that both the Sovereign and her Ministers are *heathen*; but they have hitherto granted not only toleration, but just and equal liberty to their countrymen who have embraced the Gospel; while to the missionaries generally, and to our venerable friend the Rev. WILLIAM ELLIS in particular, they have shown great personal respect. We have room only for a short extract from our correspondence, reporting the opening of a new Chapel (*native*), with which we are persuaded our readers will be gratified.

"I furnished the materials," writes Mr. Ellis, "and the people found the labour necessary to build a chapel that will hold 700, or perhaps 800. The Native Pastor of Ambohipotsy and myself preached at the opening service on the 25th of August, when the place was crammed. The high officers, who had been present at the service, with Mr. Briggs, who has been appointed Minister of the place, and Mr. and Mrs. Hartley, afterwards dined with me. We were fourteen in number, and the guests expressed themselves pleased with the accomplishment of their wishes—the opening of the chapel in that neighbourhood. On the following Sabbath morning (last Sabbath day) I preached in the chapel, which was about three-fourths full. Many of the people seemed to have been unaccustomed to attend a place of worship; and, with the blessing of the Great Head of the Church on Mr. Briggs's labours, I cannot but hope the erection will prove a means of encouragement to the Christians in the neighbourhood, and of extending the influence of the Gospel in this portion of the capital. We shall open a school as soon as practicable, in connection with the place; and I am making inquiries for a house in the neighbourhood which might be hired for Mr. Briggs's accommodation until the next good season, when it will be desirable for him to build a permanent dwelling, as near to the chapel as suitable ground can be obtained.



I do not think it will diminish the attendance at any of the existing congregations, excepting so far as the Christians residing in the immediate vicinity of the new temporary building may be concerned; and it was, in the rainy seasons especially, difficult for them to get with their families to distant places of worship more than once on the Lord's day."

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P O L Y N E S I A .

SEIZURE OF THE LOYALTY ISLANDS BY THE FRENCH AUTHORITIES OF NEW CALEDONIA, AND GROSS OUTRAGES ON OUR MISSIONARIES AND THE NATIVE PROTESTANT CHRISTIANS.

THE intelligence of these mournful facts has already, through the medium of the daily journals, been universally made known; and it cannot be doubted that, in the minds of the Christian public, and of the friends of the London Missionary Society in particular, it has awakened feelings of deep sorrow and righteous indignation.

The Loyalty Group consists of three Islands, LIFU, MARE, and UEA. Of these Lifu, the scene of these French outrages, is the largest, containing a population of 7000 souls. Into these Islands the Gospel was introduced by Agents of our Society nearly twenty years since. Native Teachers from Rarotonga and Samoa, were pioneers to our English Brethren. In the year 1854, MESSRS. CREAGH and JONES, with their wives, settled on the Island of *Maré*, and in 1859, MESSRS. MACFARLANE and BAKER entered on the Island of *Lifu*. Many of our readers will also remember, with regard to the smaller Island of *Uea* that the people were, on occasion of the last visit of the "John Williams," ready to employ kind violence to detain among them Missionary Brethren appointed for other Islands; and MR. ELLA had actually arrived with a view of settling on that Island, when this oppressive act of French authority occurred.

New Caledonia, the largest Island in that part of the Pacific, was seized by the Government of France about the year 1852, with a view of making it a penal settlement, and there the French authority has since existed under a Governor and a body of French troops. The Loyalty Group of islands has been claimed by the French authorities as dependencies on New Caledonia, though without any proof that they have ever been so regarded either by the natives of the one or the other, as their language, their customs, and their government, were in many important particulars dissimilar. But, by the French Government of New Caledonia, this right has been asserted; and in this case, as in every other instance where French authority has been established in a *foreign* country, Catholic Missionaries have been sent forth, not only for the benefit of the troops, but specially with a view to the conversion of the natives.

Soon after the occupation of New Caledonia, these teachers of Romish superstition made their appearance on the Islands of the *Loyalty* Group,

often attempting to coerce the natives by threats of French authority, as a punishment for the people when they have refused to submit to their instructions. As some of the chiefs have continued practically heathen, and in a state of hostility to others who have embraced Protestant truth, a few of the former have embraced Popery, for the sake of obtaining the alliance and support of the French power. These separate interests have at length been made the occasion for the seizure of the Island of Lifu by the authorities of New Caledonia, and for the suppression, at least for the present, of all active operations of our missionaries and their native assistants. Thus the scenes enacted in the Island of Tahiti, more than twenty years since, have been repeated on Lifu.

The Directors of the Society will not fail to bring these gross and intolerant outrages under the attention of our Government, in the hope that, by remonstrance with the Government of France, they may hereafter be disowned; and that English Protestant Missionaries may at least be allowed to live and labour among the islanders, whom they found in a state of utter barbarism, and who owe their civilization to the knowledge and the influence of their Christian teaching.

The following communication has been addressed to the Directors by the Rev. S. Macfarlane:—

“Wide Bay, Lifu, June 20, 1864.

“REV. AND DEAR SIR,—Whilst our brethren labouring on the islands where the Peruvian slaves lately committed their outrages are mourning over fatherless children, husbandless wives, and desolate homes, we, in the Loyalty group, are witnessing, with mingled sorrow and indignation, the grossest violation of the most sacred rites and dearest interests of these natives.

“Two years ago I was deputed by the brethren in this group to express to His Excellency the Governor of New Caledonia our desire to recommence Protestant Missions upon that large and important island. I had an interview with His Excellency during his visit here, but received no encouragement to entertain the hope that we should be permitted to establish a mission upon New Caledonia. Shortly afterwards I received from His Excellency a formal letter in answer to our petition, which I forwarded to you, intimating my conviction of its ominous character. Since that period there have been unmistakable indications of an approaching storm. As it became evident that an officer and a number of soldiers would soon be located on this island, and at my station, I felt the desirability of being able to communicate with them, not knowing who might be my interpreter, and, having a horror of interpreters under any circumstances, I therefore devoted myself to the acquisition of the French language, in which I am happy to be able to correspond.

PRIESTLY ARTIFICE AND INFLUENCE.

“The priests, baffled and discouraged by the inefficacy of their bribes and threats, have had recourse to other measures equally mean and contemptible. One of them, whilst threatening an intelligent young native, asked if he was

not afraid of the French? The young man gave a most emphatic and indignant reply in the negative, and is reported to have said, 'Who are the French that I should fear them?' This part of the answer was carefully recorded in the pocket-book of the priest, with the young man's name. Cast in the mould of Jesuitism, it soon appeared in the form of a formidable document impeaching the loyalty of the Protestants in this group, which was placed in the hands of a Roman Catholic chief, who embraced the first opportunity of taking it across to New Caledonia and presenting it to the Governor.

"Another priest charges us with attempting to make this island like an *English* colony. We are committing the very serious crime of teaching the English language instead of the French, of circulating the Scriptures among the natives, and of teaching them to observe the Sabbath as in England. (The repeated attempts of the priests to introduce certain games upon the Sabbath have utterly failed, even among their own people.) During a recent interview with a French officer I was informed that 'these things ought not to be in a French colony,' that our mode of observing the Sabbath was '*exceedingly hateful to the Governor and all Frenchmen,*' and that His Excellency fully intended to *enforce* the observance of the Sabbath as in France. I expressed my sorrow and surprise at such intelligence, and assured him that it would probably prove the most sanguinary task which the Governor had ever undertaken, as these natives are devotedly attached to their existing forms of worship, and would consider such unjustifiable proceedings as a direct interference with their most sacred rites.

#### THE FRENCH FLAG PLANTED ON THE ISLAND.

"You will easily perceive that the priests are here adopting a policy similar to that which proved too effective at Tahiti. They are endeavouring to secure the sympathy and aid of the secular arm to counteract and weaken our influence. Their intrigues and misrepresentations have, to some extent, produced the desired effect. At Tahiti they solicited and obtained the aid of the French Government to establish themselves on the island, whereas here they have been permitted to intrude and prosecute their labours unmolested, upon ground which the London Missionary Society has occupied since 1841. Not satisfied with *an open field and fair play*, they have been unwearied in their exertions to prevail upon the Government at New Caledonia to come over and occupy a position upon these islands, doubtless intimating the more than possibility of this group being taken under the wing of our Colonial Government at some future period, simply for its position. The French appear to have taken the alarm. On the first of last month one of their steamers arrived here, and located an officer (who styles himself 'Commandant of the Loyalty Islands') and twenty-five soldiers. The following day the French flag was planted upon this island for the first time, and the chiefs informed that they were no longer the ruling power, that their laws were null, that the island belonged to the French, and that they were to look to the Commandant as their king. They proceeded at once to erect houses, and, as thatch could only be obtained at a distance of two or three miles, the chiefs were ordered to fetch it without remuneration. There being some delay occasioned by the absence of the natives who were engaged in their



respective plantations, the Commandant (a stripling of little more than twenty years, who is evidently thirsting for military action and military glory) had conceived the idea of burning down the village where I am located, in order, as he says, 'to teach the natives a lesson upon prompt obedience.' 'They have learnt,' he said, 'how to obey in New Caledonia, and they must be taught here.' I feel assured that, had he carried out these rash intentions, the infuriated natives would have prevented his ever teaching the same lesson to any one else.

THE BIBLE AND ALL PUBLIC INSTRUCTION PROSCRIBED.

"I was permitted to continue my labours as usual for about three weeks, when a vessel arrived from Maré, bringing two cases of books printed in the native language. I then received from the Commandant a letter strictly forbidding the distribution of all books printed in the native language, and demanding the immediate cessation of all public instruction. Thus the hand of despotism and popery has laid its iron grasp upon what is most sacred to these natives. The Institution whence they hoped to receive teachers and pastors is closed. The Bible, the enemy of darkness, despotism, and popery, their solace and guide, is forbidden; and schools, in which they hoped their children would be rendered intelligent, useful, and happy, are prohibited; and we are politely informed that the next step will be to *enforce* the observance of the Sabbath as in France. The natives, as you may suppose, are exceedingly indignant, and justly so. They are robbed of their land; their schools are closed; their supply of books is stopped; and they are compelled to work for their oppressors without remuneration. Their remonstrances are treated with the utmost contempt, and to retaliate would only hasten their extirpation. Their only hope is from without; they look to their 'fathers' and benefactors. By the liberality of English Christians they have enjoyed for more than twenty years the privilege of Christian teachers, from whom they have learnt the simple and glorious truths of our holy religion. Idolatry and cannibalism are things of the past. There are not fifty cases of polygamy upon the island. There are seventeen Churches, containing an aggregate of about fifteen hundred members; and numerous out-stations supplied by native evangelists. We have nearly two thousand young people in our schools, and about as many anxious inquirers, who are seeking admission to the Church. Considerable improvements have been made in native dwellings, public roads, &c. The chief of this village resides in a house vastly superior to that of many missionaries; it is elevated about four feet, boarded throughout, has glass folding-doors opening upon a spacious verandah, which encircles the house, is furnished with an English bedstead, table, chairs, sofa, pictures, &c., which give it quite a European appearance. Many of the natives have neat lath-and-plaster cottages, and others are in course of erection. And shall the peaceful homes of these comparatively enlightened people be burnt, their property confiscated, their long-cherished and sacred interests trampled upon, and the machinery suddenly stopped which has produced this delightful and astonishing change in their temporal and spiritual condition? Will the friends of humanity, the lovers of liberty, and the professors of our common Christianity remain silent and inactive, and behold this simple, inoffensive people shorn of their rites and threatened



with a sword still reeking with the blood of their neighbours? May God avert the calamity. These natives have been taught the value of prayer, and are now holding prayer-meetings throughout the island. We are daily expecting the arrival of His Excellency the Governor, who, we are told, is coming with three ships of war to establish a new order of things upon this group. I have prepared a letter for His Excellency, of which I inclose an English copy.

“The French regard the Loyalty group as dependencies of New Caledonia, yet all who are acquainted with these islands know that they are perfectly distinct. They are so physically, politically, geographically, and philologically. They allege that when they take possession of an island all others within the range of *sixty miles* are considered its dependencies! This may be a French way of taking islands, but it certainly does not accord with the law of nations.

ARRIVAL AND ARBITRARY PROCEEDINGS OF THE FRENCH GOVERNOR.

“*July 5th.*—I have already said that we were daily expecting the Governor. He arrived here on the 21st of last month, with two steamers and about three hundred men, a number of whom were armed convicts. These were placed under the command of young officers, who evidently regarded plundering and burning down villages and shooting natives fine sport. I had an interview with His Excellency the Governor upon the day of his arrival, during which he endeavoured to prove that this group had been French territory for many years, and that we had no right to come here without first obtaining a permit of residence from the Government at New Caledonia. I maintained what you will find stated in my letter to him, viz., that we were merely *carrying on* a work which the agents of the London Missionary Society had commenced *more than twenty years ago*, long before the French had any possessions in Western Polynesia; that a group of islands which is physically, politically, geographically, and philologically distinct from another cannot be regarded as its dependencies; that we could not be justly charged with violating their laws, because there can be no disobedience to a command which is not known, and laws cannot be known until they are published; therefore, as the French flag had never been hoisted upon this group, nor any of their laws made public here, we did not consider it our duty to ask from the Government at New Caledonia a permit of residence. I told him that since the 2nd of May, the day upon which the French flag was hoisted upon this island, I had promptly obeyed every command issued by the representative of his Government located here. The Governor still reiterated his previous assumption, and informed me that, if I wished to remain here, it was necessary for me to obtain a permit of residence, and repurchase the piece of ground upon which my house is built, after which he would consider the question of my being permitted to continue my labours as a Protestant missionary upon this island. I returned from the steamer, wrote, and sent my request, first, to be permitted to continue my residence upon the island; secondly, to have secured to me my premises (which I have already purchased for the sum of fifty-six dollars); thirdly, to be allowed to prosecute my labours as a missionary of the Protestant religion, by preaching, conducting schools, &c.,

and the doctor tells me that the Governor will not answer it until he has written to, and received an answer from, the Government in France.

“On the second day we received a visit from the Major-General and some of the officers, who requested me to show them every part of the village. I did so, observing that they noticed particularly the position of the public roads, inquiring anxiously if they were *narrow* inland; if the natives were very numerous, and what sort of weapons they had been accustomed to use in their wars; if they had any muskets and powder, &c. These questions raised my suspicions about the object they had in view, which, alas! were soon to be confirmed. They returned to the ship shortly afterwards. The chief of this half of the island, who is a Roman Catholic, came ashore, and sent to inform the people here that the soldiers were coming on the following day to burn down the village, and kill all who refused to become papists. The greatest excitement soon prevailed; in vain I assured the natives that the French would not injure them without a cause. I even wrote to the Commandant, informing him of the state of things, and earnestly soliciting a note from which I might reassure the natives of the peaceful intentions of the French. He did not answer my note, and this studied silence increased the fears of the natives, who determined to secrete themselves in the bush and watch the movements of the French.

#### OUTRAGES UPON NATIVES.

“On the following morning about one hundred and fifty soldiers were landed, who, being led by the Governor, marched through the village, followed by about thirty Roman Catholics. They proceeded to the public road, where they formally announced that this island is a French colony; that missionaries are no longer to conduct schools; that natives are not to take any food to the missionaries unless they are paid for it; they are also forbidden to do any work for the missionary gratis; nor are they permitted to make any collection for the London Missionary Society. They are to regard the Commandant as their king, and apply to him in cases of difficulty, &c. After this formal declaration, the soldiers commenced their work of plunder. Fortunately, the natives had carried most of their things into the bush. All that remained was taken, and the boxes broken. They entered the house of a Rarotongan teacher, who sat upon his box, from which he was driven at the point of the bayonet, and the contents of his scanty wardrobe taken away before his eyes. The Roman Catholic party kept close behind the soldiers, and were as active as they in the work of plunder. In the evening they all returned, after which the natives poured in from the bush, armed with axes, sticks, clubs, and spears. A few had muskets. They were observed from the steamer and the camp, and this circumstance is the ostensible reason assigned by the French for outrages committed upon the persons and property of these poor people. They came to me for advice, and I urged them to lay aside their weapons and quietly await the arrival of the Governor in the morning. They said they had no intention to fight, but still were determined not to give up their chiefs. They had heard of the proceedings of the French in New Caledonia and the Isle of Pines, where nearly all the chiefs had been either shot or taken to Tahiti as prisoners, and they avowed their determination to die rather than change their religion or



give up their chiefs. Then, I said, 'If you are resolved not to have an interview with them, be sure you keep far enough away, that there may be no blood shed.' A messenger came about three o'clock in the morning, saying that they had discussed the matter during the night, and had decided upon leaving the village, which, they felt assured, would be burnt down, and retiring inland, where it would be difficult for the French to follow them.

EXTRAORDINARY SCENE IN THE MISSION CHAPEL.

"It was Friday morning, the day upon which we are accustomed to hold a service at sunrise. I hesitated about ringing the bell, but decided to continue my labours as usual until prohibited. The congregation was composed of Samoan and Rarotongan teachers and their wives and children, and about twenty natives. We commenced the service, which I intended should be a prayer-meeting, and were engaged in the first prayer, which was being presented by Tui, an old Samoan teacher, when the chapel doors were burst open, and the house of God soon filled with soldiers. I heard the rustling of their arms and the trampling of their feet, but did not raise my head nor open my eyes, and Tui, like a brave old soldier of the Cross, continued his prayer for about three or four minutes after their entrance. Our composure appears to have checked and repulsed them, for they instantly retreated. When I opened my eyes there was not a soldier in the chapel; but the doors and windows were well guarded, and we saw a little forest of bayonets glittering in the morning sun. I rose, and calmly proceeded with the service, and gave out a hymn, which we sang. I then read a portion of God's word, and concluded with prayer. I was the only person permitted to leave the chapel; all the others were kept prisoners. As I walked home I heard the report of guns, and the hallooing of natives, which plainly indicated that the latter had been fallen upon before they could get away. In that struggle the natives lost four men and had a number wounded. The French had one killed and one severely wounded. The natives ran inland, but were soon met by one hundred and twenty soldiers, who had been landed on the opposite side of the island. Here there was another battle, and four more natives were shot and many seriously wounded. The French had a few slightly, and one seriously wounded. Two companies of soldiers pursued the natives inland, whilst one remained here to complete the work of devastation. A number re-entered the chapel, bound the Samoan and Rarotongan teachers, and dragged the natives from the sacred edifice. One woman, having crept under a seat for safety, was pierced in six or seven places with a bayonet. An old grey-headed man, one of my deacons, had a bayonet thrust in his side, and a gash in his forehead; the latter caused by his being thrown violently against the tree to which he was bound. From the verandah of my house I saw the soldiers belabouring an old man about the head, a church-member, whilst others were fastening him to a tree. The Governor came, demanded of the teachers what they were doing here, and who sent them. One of them answered that they were obeying the command of Christ, who had said, 'Go ye, therefore, and teach all nations,' &c. Upon hearing this the Governor immediately sent them on board and had them placed in irons; the natives were also put in irons, the women being permitted to come to my house; but they were not allowed to remain long. On the following day our house was surrounded by

soldiers, and all were taken on board, including our servants, and we were left alone. At my earnest request a girl and two boys were permitted to return; the former to take care of the children, the latter to fetch water. The teachers and their wives and families were placed on board different vessels; the former being kept in close confinement below. Whilst there the priest visited them, and, finding their faith strong in God, asked, sneeringly, if God would stretch out His arm to loosen their irons. The island was formally placed in a state of siege by the Governor, who informed me that my residence here was merely 'tolerated' as an Englishman. He charged me with, and censured me for having endeavoured to make this island like an *English* colony. He said that everything was *British*. He told me to remain in my house, and keep quiet, or the sentinel would shoot me. The village here was then burnt, and a great number of cocoa-nut trees cut down. The chapel was turned into a barrack. All the seats were taken out and used as firewood: their fire-arms, luggage, &c., are placed at one end of the building; a large pew at the other is used as a kitchen. The pulpit is the Commandant's bedroom, and a table is fixed in the centre of the chapel, around which the officers meet to eat, drink, and smoke. Thus the house of prayer is changed; its glory is departed, and it is shunned by the natives, who so recently assembled there in love and peace to listen to the word of God,

#### A FRENCH FORAY.

"On Monday the soldiers returned from a four-days tour in the bush, and rested from their work of devastation and plunder; happily, they did not come in contact with any natives, who had all fled to the bush, and left their villages to the mercy of these marauders. Villages were burnt down, and plantations destroyed; the chapels were entered and the pulpits demolished. Coconut fibre, to the value of £130, the property of the London Missionary Society, which had been prepared and given by the natives as their yearly offerings, was burnt. Having thus 'made an impression' upon the natives, and established their camp amidst the ruins of this village, the governor left, and the Commandant proclaimed peace, and sent for the chiefs to have an interview with them. They came, as you may suppose, very much afraid. They were told to return to their villages, rebuild their houses, endeavour to acquire the French language, regard the Commandant as their king, and live peaceably with the soldiers! When they wanted advice they were not to go to the missionary, but to the Commandant.

#### ALL PUBLIC PROTESTANT WORSHIP PROHIBITED.

"They are allowed to profess whatever religion they please, but they are not permitted to assemble for worship; each one is to worship in his own house, and confine his religion to his own heart; this, of course, only refers to Protestants; the priests and Roman Catholics are not only allowed to continue as usual, but every facility is afforded to give success to their unwearied efforts to proselytize. The chief of this village, who is one of the most powerful on the island, is stripped of his power, and another installed in his place, who is a Roman Catholic, and a notorious scoundrel. The heathen chief of this half of the island, who is nominally a Roman Catholic, has collected the underchiefs together, and told them that his desire is that they and their subjects abandon 'the word' and become wiwio (by which they understand



Roman Catholics), and if they don't they will be shot; he says that he and the French are determined that there shall be but one religion on the island, and that must be the Roman Catholic.

"After five days' confinement the teachers were sent ashore, and strictly charged to have no communication with the natives. They are to remain at this village until the "J. W." takes them away from the island. Poor fellows! their hands and feet bear unmistakable evidence of their sufferings from the irons. The doctor is now attending them.

"What is to become of these poor natives? Night and day messengers are sent from different parts of the island to inquire about us, and implore us not to leave them. I advise, and endeavour to comfort them, assuring them that God will not leave His people, nor will He allow His servants to be driven from their spheres of labour unless there is a 'needs be.' My heart is here; being perfectly at home in the language, and thoroughly acquainted with the natives, we should be exceedingly sorry to leave the island. Yet it would be very painful to remain here without being permitted to prosecute our labours of love, although our very presence on the island would tend to encourage and stimulate the natives. I cannot bear the thought of their being left to the evil influences by which they are now, unhappily, surrounded.

"The French will doubtless try to justify their conduct here, but how, I am at a loss to conceive. They will probably dress everything in a political garb; they would not interfere with religion, not they, the French are too honourable for that! Yet why do they come here? Here is an island holding its barren head a little above the sea, and bearing a scanty vegetation upon its bosom, containing a population of about seven thousand harmless, and comparatively enlightened natives—an island which does not present attractions sufficiently strong to bring to its colonization persons of capital and respectability—even within the range of probability; indeed, it is remarkable only for its uneven, rugged surface and great scarcity of water. Yet, strange to say, this island has been invaded by the French, the reins of its simple government seized, and the nation 'subdued.' But why, we repeat, this unjustifiable seizure?

"Aug. 22nd.—The 'J. W.' must have passed on to Sydney, having probably heard at Aneiteum of the state of affairs on this island. Here is a vessel going to Erromanga, whence there will be an opportunity to Sydney. I have had several opportunities *via* New Caledonia, but preferred waiting for an English vessel.

"The 'Day-Spring' called here on the 1st July (just a week after this village had been burnt down). There were *seven* missionaries on board, including Messrs. Creagh and Jones, but, to our great surprise and regret, no communication with the shore was permitted. I succeeded, however, in obtaining permission for Mrs. Macfarlane to go on board, and for the ladies on board to come on shore. Mr. Jones and Mr. Creagh came off in a boat, but were not allowed to land. The Commandant ordered the captain not to leave Mr. and Mrs. Ella on any island in this group, so that we were not permitted even to see our friends. Communication between Maré and Lifu is still forbidden; not even a canoe is allowed to go from one island to the other. The French still occupy the chapel, which is their head quarters; they have now appro-

priated the large chapel bell, which was sent to me from Manchester. We hear it every half hour.

“ We have all asked for permission to continue our residence here, as we were informed that this was necessary. I trust that they will not only allow us to remain, but grant us liberty to preach Christ to this people.

“ I remain, my dear Sir,

“ Yours most sincerely,

(Signed) “ S. MACFARLANE.

“ The REV. DR. TIDMAN.”

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## INDIA.

### TERRIFIC HURRICANE AT CALCUTTA.

THE public mind of all classes of our countrymen has been painfully excited during the last month by intelligence from India of one of the most fearful hurricanes by which that country has ever been visited. We have only just received from our missionaries, the Revs. J. E. PAYNE and Dr. MULLENS, brief accounts of the destruction of property and the loss of life from this devastating visitation; that of Mr. Payne applying to the general distress inflicted on the multitudes, and that of Dr. Mullens to the injury which has befallen the Missions connected with our Society.

#### LETTER FROM REV. J. E. PAYNE.

“ Bhowanipore, Calcutta, 20th October, 1864.

“ MY DEAR SIR,—On Monday the 10th inst. I went with Mr. Kerry of the Baptist Mission into the rice districts, where there have been so many Christian Churches. We visited two of our own and three of the Baptist Mission stations; to do which we travelled about thirty miles over the rice-fields in a *sálti*, or hollow tree, propelled by four men. Of the five chapels we saw, not one was uninjured. Of the villages near the chapels, and those we passed on our way, four-fifths of the houses had been blown down.

“ Amid all this desolation happily but few lives had been lost; not more than a fourth of the store of rice had been injured, and but few cattle had perished. The rice crop, too, appeared not to have been very seriously injured. But heavily as the inhabitants of Calcutta have suffered, these agriculturists have suffered much heavier compared with their means. Much as my eyes had been familiarized with desolation in Calcutta, my sympathy was moved deeply as I saw those people, mostly houseless, with their tanks of drinking water spoiled by decaying vegetation, and with a great stench everywhere they moved.

“ On Tuesday the 11th I went by rail to Rajpore, and there I saw our new School-house with the roof seriously injured and with one wall blown in.

“ On Thursday morning the 13th inst. I read a letter in the “Englishman” newspaper, stating more fully what I had heard from reports among the natives, that the storm-wave had devastated the banks of the Hooghly, that houses and food had all been swept away, that thousands of men, women, and children had perished, and that the survivors were starving. It also called on the inhabitants to meet at noon and devise some plan for immediate relief.

I went to the meeting with the intention to enter into any scheme for conveying food and water to the sufferers. The meeting was numerously attended by our countrymen; but, to the lasting dishonour of the Bengalees, only four of the hundreds of wealthy natives were present. A filthy devil-dance in the blood of the sacrifices to the goddess Durgá will draw more money from the fist of the rich idolater than the cries of thousands of his starving fellow-countrymen. Pity and glowing sympathy was felt for the sufferers; 28,000 rupees were guaranteed, a committee was appointed, and means of swift relief were devised. One of the few steamers that had ridden out the tempest in the river was engaged; 1400 maunds of rice and many tons of water were got on board; a relieving party, consisting of five Europeans and about a dozen natives, was organized, and the relief expedition was fairly clear of the jetty by sunset on Friday evening. I had the privilege to be a member of the expedition.

“Our mission was twofold: to relieve want, and to get information as to the localities and extent of the suffering. We were away four days, and reached home last night.

“The head of the expedition, W. Smith, Esq., C.E., executive engineer, furnished a full account of the people relieved, the depôts formed, and the general distress, which will be published in a few days; and at his request I sent the following notes to the Cyclone Relief Committee. As you will hear much of the Cyclone, these notes will give you an idea of the desolation wrought by the storm-wave on the banks of the Hooghly.

“*Oolaberia* (on the right bank of the Hooghly, south of Calcutta).—The storm-wave rose ten feet above the embankment, and its destructive influence extended nearly two miles inland. The shops and houses, except the *dák* bungalow (post-office), were destroyed; about fifty government barges are said to be wrecked in the *khál* (creek); I saw ten at the mouth of the *khál*, heaped together, some with broken backs, one capsized, and one on the top of the whole, with its bottom as high as my head as I stood on the embankment: these barges are said to be worth 5000 Rs. each; a large number of people perished. On the island inclosed by the canal, the *khál*, and the river, seventy-five persons were lost. The survivors subsisted for the first two days on cocoa-nuts. The irrigation agents got rice from Calcutta by steamer, and it is now selling in the bazar at from 2-8 Rs. to 3 Rs. per maund. Much distress is said to exist at Mohesh-ráká, about eighty miles from Oolaberia, on the Damooda.

“*Boroi*.—Nine-tenths of the houses here are down. Most of the people can get but one meal in two days, of such as they have.

“*Diamond Harbour*.—The wave came here with great suddenness, and rushed furiously for six or eight miles inland. Towards Hooghly-point it swept over the mainland, until it re-entered the Hooghly. At a mile inland I saw by a mark on a tree that the wave had been considerably above my head as I stood on a mound where a village had been. Not a native house is left standing: all have been swept away, even to the mounds on which they were built. The *dák* bungalow has been gutted; the magistrate's house has been severely injured, and some pucca (brick) buildings lie in ruins. Mr. Hugh Fraser's salt-godowns (store-houses) were carried away; one of these had



been lately built with strong palm-tree posts; still, scarcely a sign of where they stood remains. All his men in charge—eight in number—perished. A government servant, who was at the godowns, was saved. The nine men got on the roof, and when it was carried off by the wave, it split into two parts, the one drifting inland—the government servant on it was saved; the other drifting into the Hooghly—the eight men on it were lost. The native population perished to the extent of not less than seventy per cent. near the river, and thirty or forty per cent. at the distance of two miles inland. Of one family of sixteen, four survived by floating six miles on the roof of their house. Of ninety inhabitants of one village, about thirty remain alive. These are but examples. Many whole families have perished. The Christian village is said to have had sixty or seventy inhabitants, and but eleven survive. The bodies have been washed inland, and strew the rice-fields and roads from about a mile to six or eight miles from the river. Many of the bodies inland have been observed to have cloth and string tied round them, as though they had been lashed to something. Eighty per cent. of the cattle have perished. The survivors are in a pitiable state of destitution; for days they lived on half-rotten rice scraped out of the mud, on leaves, the roots of plantain trees, and anything else they could find. On arriving, we found a few bags of rice, just received at the thanna (police-station) from Calcutta, and the people were just coming to get some. That, and our supply, will be timely aid. Among the two hundred who received aid from the few bags at the thanna, on the morning of our arrival, I was struck with the look of terror still on the countenances of many. Several strong men were emaciated, and scarcely able to walk; the whole were in a most miserable state. The rice-crop is not wholly destroyed—from a third to a half may be gathered if rain comes.

“The steam-tug “Alligator” is high and dry some distance below Diamond Harbour. She was towing the “Ali,” which was lost with four hundred and fifty coolies on board. Five hundred natives are cutting a channel from her to the river to float her. They receive four annas a day, and two seers of rice each, by which the people in the neighbourhood have food.

“*Kulpee*.—The damage is not so great here as at Diamond Harbour. A house here and there is standing. The people are in great need.

“*Rungafulla*.—Wednesday being the market-day at Tengra-berger-hát, near Rungafulla, about three hundred shopkeepers and others were assembled, and they had large stores of rice and provisions. The storm-wave swept them all away, so that but forty or fifty survive, and but a few posts indicate where the shops and bazar stood. All the boats were destroyed. On the embankment between the Hát and Rungafulla we passed scores of carcasses of animals and many human bodies. The stench was unbearable. The survivors appear to be less terror-stricken than at Diamond Harbour; and as they have collected much of the rotting grain from the Hát, they have not suffered so much from hunger; they are scraping together a few sticks and bits of thatch, and are putting up slight coverings to shade them. Many trees are standing. All seem to have been saved in one of two ways—either by clinging to a tree or by drifting away on the roof of a house.

“*Saugor Island*.—At Mud-point the telegraph-house is standing; all else



is swept away. I saw some thirty people on the shore. One man named Monik Dondo Pat, who was saved by clinging to a tree, says that all his relatives have been drifted away, namely, his wife, his two sons' widows, his brother's widow and daughter, his son-in-law, his son-in-law's father, and a child. He was on the island when the storm-wave passed over in 1832, and then he lost his father, mother, eldest brother, and his wife and two children.

“The wave swept over the island about sixteen or seventeen feet deep, and has cleared it of everything but a few trees here and there. Houses, cattle, and many of the inhabitants, were drifted across the channel-creek into the jungle on the mainland. All the rice-crop seems to be destroyed; but if rain comes, a very little may be gathered here and there from the southern part of the island: it has been washed away to the roots in the northern part. From eighty to ninety per cent. of the population have perished; and as for the cattle, of which there were about three thousand, hardly any remain. Of one village—which may be considered a sample of the whole—one family of nine were saved by the roof of their house settling on the top of a tree, and they clung to it; in another family of six, five perished; in another of six, three perished; in another of eight, two perished; in another of sixteen, fifteen perished; and many families of from five to a dozen members were wholly lost. One man, who is an example of fifty or sixty others, floated across the channel-creek into the jungle, was there a day and night, with twelve others, surrounded by dead men and animals; for two days he ate nothing, wandering northward to Tengra-berger-hát, where he got some wet rice, and found a boat going to Saugor.

“A man from *Kedgerie* reported that three-fourths of the population have perished, and that the storm-wave went inland eight krösh.

“*Mangra-pator* (at the mouth of the Roopnaragon river).—On the bank of the river forty per cent. of the population have perished; at a mile inland a much less percentage. The waves reached several krösh.

“I would say that seventy per cent. of the population on the left bank of the Hooghly have perished, and that at two miles inland thirty to forty per cent. This will probably be correct from Diamond Harbour southward. There must be an alarming malaria inland, as the bodies of men and animals all drifted from the river, and when the people are asked to show the bodies, they uniformly point inland and say, “They are there.”

“Time will not permit me to give you more details. My mind and note-book are full of the most distressing incidents; but I have said enough to show you that no common calamity has befallen the many thousands on both banks of the River Hooghly. You will understand that about a hundred miles of country has been desolated by the cyclone, and that some little of the sea-coast and the banks of the River Hooghly only have been swept by the storm-wave. It will be cheering to you, and to all who will sympathize with the sufferers here, to know that most generous donations have been placed in the hands of the Cyclone Relief Committee. Vigorous efforts are being made to feed the starving. Another steamer is being stored with rice, and I expect to start within two days in the second relieving party down the river. Within a fortnight the wants of the hungry will be met; but it is impossible to guess what will be the consequences of the malaria, and the misery

from lack of clothing and shelter, during the cold season, just about to commence. May God temper His judgments with mercy.

“My letter has already reached a great length, but I shall not apologize, as it is but a brief sketch of the desolations I have seen. With kind regards to yourself and the Directors,

“Believe me, very truly yours,

“JAS. E. PAYNE.

“REV. DR. TIDMAN.”

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LETTER FROM REV. DR. MULLENS.

“Bhowanipore, Calcutta, October 20th, 1864.

“MY VERY DEAR FRIEND,—You will have heard from the public newspapers that Lower Bengal has been visited by a furious hurricane, which has inflicted on the country unheard-of damage and produced indescribable suffering.

“On some points you will receive by the present mail information more exact and complete than any which has been forwarded to England. We have heard in a general way of the ravages of the hurricane in the lower reaches of the River Hoogly, and reports were circulated that a large number of lives were lost. With a view to supply the wants of the surviving and starving villagers down the river, a General Cyclone Fund was commenced, a committee appointed, and a steamer despatched laden with food, cooking vessels, medicines, and the like. Our colleague, Mr. Payne, with two of our converts, joined the expedition; and yesterday, after an absence of four days, Mr. Payne returned. His colleagues and he have obtained most interesting information, though of a most harrowing kind; and I have asked him to send you an account of his journey.

“You will remember the hurricane we had here in 1833, the storm-wave of which rolled over all the south of Bengal, destroyed all the young rice, swept away hundreds of villages, and drowned, it was said, twenty thousand people. You will remember, too, how Mr. Lacroix and Mr. Gogerly, supplied with a large quantity of rice, clothes, &c., went in a pinnace down the river to seek out and supply the starving population. It now appears, from those who have just returned from a similar expedition, that, though moving along a smaller line of country, the storm-wave of our present hurricane was far higher than that of 1833, and much more violent in its effects. The very centre of the wave on the 5th of ~~October~~ <sup>October</sup> passed up the mouth of the Hooghly: it passed entirely over the Island of Saugor, and washed away all its trees and all its people. It overtopped all the embankments on both sides the river, and rushed inland. At Diamond Harbour it flowed inland for eight miles, and here the loss of life is greatest. Not less than three thousand people, with five or six thousand farm bullocks, must have been drowned. Mr. Payne conversed with several men who had been saved. They floated on the tops of their cottages for miles, or climbed into trees, or swam, or drifted until they reached some refuge. Many saw their wives, children, brothers, and other relatives drown at their side. On Saugor

Island he talked with a man who lost his father and mother and many other relatives in the storm of 1833; now he has lost almost every one else, and has just saved himself alive. The relief of all these sufferers, whose food and property of every kind were destroyed, has been prompt and efficient, and it is hoped that thousands of lives will thereby be saved.

“Our Mission property in this part of Bengal has not suffered so much as we might have expected, yet quite enough to require an appeal to you for help. There will be, I fear, some difficulty in getting money for special repairs, and even for the ordinary income of our local Auxiliary, from our usual friends, owing to the large efforts being made by the community to supply the physical wants of the great native communities that have suffered immense loss from this fearful storm. And it is, therefore, only natural that we should turn to you, should our need prove large and pressing. The following is an outline of our loss:—

“In Calcutta, Union Chapel and the parsonage suffered little. At Bhowanipore too, the Institution and New Mission House have come off pretty well. Mr. Johnson’s garden, however, lost all its fine trees and was left a wreck. The damage done to my own house and garden will be repaired by the native owner. The Native Church was very much injured; much of the thatch was blown away, the pillars were broken, the walls damaged, and the floor deluged with water. The Bazar Chapels at Bhowanipore and in Calcutta have been partially injured, and the repairs will cost but a small sum. Our two School-houses at Rajpore and Behala were much exposed and were blown down. The former was a new building, and, as the materials are still here to a large extent, £10 may restore it, but the school at Behala will cost three times that sum. Our Zenana Girls’ Schools have suffered also, but not greatly.

“The greatest damage has been done among our village churches. Our new station of Kaorapukur was almost destroyed. Out of sixty shops and houses in the village only two were left standing. The native missionary’s house is brick-built, and proved a refuge to all the inhabitants, Christian, Hindu, and Mohammedan, when everything else was under water from the high tide that prevailed. The house was considerably injured, and his new chapel, which we opened in April last, was nearly destroyed; the roof blew away, and the mud walls were nearly all washed down by the heavy rain; all the outhouses were swept away, and the two mission-boats unroofed. Of the older chapels at Rammakalchok and Gungree both were damaged, but the latter more than the former. The chapel at Balliahatee has lost its roof. All the Christians have suffered severely: a large number of their houses were thrown down, many of their bullocks were drowned or blown astray, and their storehouses drenched with rain. The catechists are especially to be pitied, because they have no means of restoring the losses but from their limited salaries. I hope that the people will all get some help from the Cyclone Fund. But for the restoration of the buildings we look to the Local Auxiliary and to the Directors and friends of the Society at home.

“Very affectionately yours,

“REV. DR. TIDMAN.”

(Signed) “JOSEPH MULLENS.”



## DEATH OF MRS. WHITMEE.

IN the early part of last year four devoted young missionaries, Messrs. MILLS, WHITMEE, KING, and IRVINE, with their respective wives, accompanied by Dr. TURNER sailed for their appointed spheres of labour in the Pacific. Within that brief space we have already been called upon to report the death of two of their number, namely, Mr. IRVINE, at Sydney, on the outward voyage, and Mr. MILLS, cut off within a few months after he had settled among the people of his charge. It is now our painful duty to announce that Mrs. Whitmee, the beloved wife of the Rev. S. J. WHITMEE, and another of this youthful band, has since been numbered with the dead. Under these sad and inscrutable visitations we can but hope that God in His abundant mercy may sustain and comfort the hearts of sorrowing survivors, and raise up other instruments to carry on the great work in progress for the evangelization of the heathen.

The particulars of Mrs. Whitmee's last illness and death are given by her afflicted husband, in a letter dated Malua, Upolu, Samoa, August 2nd, 1864.

“MY DEAR DR. TIDMAN,—I have very sorrowful tidings to communicate. This, my second letter to you from Samoa, is to inform you of the death of my dear wife. She died on Saturday, July 16th, of remittent fever, similar to that which carried off our dear brother Mills two months before. Her illness lasted only ten days; and, although she seemed conscious that it would terminate fatally, for the last five days we had great hopes of her recovery up to within a few hours of her death. How mysterious to us are the ways of God! We are compelled sometimes to be dumb and open not our mouths, because we know that it is the hand of God. This is my condition now. The sorest of trials has come upon me, and I can only just bow my head and acknowledge it to be the hand of God. I cannot *see* how, but yet I *know* that this is one of the ‘*all things*’ which work together for good. Seven months the very day that my dear wife died we landed at Leone. We then hoped for many years of usefulness in that place; but how are those hopes blighted! Only one month before that we thought it was promising spring-time with us. Our health was good. We were getting accustomed to climate and people, and the people were getting accustomed to us, and showing that their love to us was daily increasing. The chief difficulties in the language were rapidly disappearing, and we were getting into full work. Mrs. Whitmee had a class of nearly thirty women every Sabbath, besides three other classes during the week. We had just accepted five young men with their wives as students to prepare for teachers in our villages, and my dear wife was looking forward with great pleasure to the female department as her especial work. But in the midst of all this her Master said, “It is enough,” and took her from her work to her rest. Never was an event more mysterious. Not only has it riven my heart, but, in conjunction with the death of our dear brother Mills, it has cast a gloom over the whole Mission. Without affirming too much, I may say that all in our Mission were looking with great hope towards my dear departed wife. Her deep piety, quiet winning manner,



and thorough missionary spirit, made her so fit for the work to which she had given herself. Already she had made her power felt, and, although only eight months in Samoa, she will not soon be forgotten. She was loved by all who knew her, and those who knew her best loved her most.

“Her death was triumphant. She rejoiced in Jesus as her Saviour; and although preferring to remain and work for Him, if that were His will, it was very evident that her preference arose from love to the work and her desire to continue to help me. For *herself she wished to go and be with Jesus*, which she knew was far better. Her continual cry was, ‘Not my will, but Thine.’ On the Tuesday before her death I asked her if she regretted coming here, so far from home and friends, to labour only for a few months. She replied with animation, ‘Oh, no; oh, dear no! I don’t regret it. I don’t regret it for one moment. I only regret that I have been able to do so little. Poor Samoa!’ On Wednesday, in reply to a question if Jesus loved her, she said, ‘Why, He died for me.’ She expressed a calm confidence in Jesus as her Saviour. But on Thursday A.M., for about half-an-hour, she was in darkness. She could not find Jesus, and Satan was permitted to tempt her by telling her she had not loved Him enough, and He would not love her. But this gave way to the most triumphant realization of Jesus’ love to her and his presence with her. Never shall I forget her manner and appearance and language when the cloud was removed. Language could not express the feelings of her heart. From that time to her death she enjoyed a season of uninterrupted enjoyment of her Saviour’s presence, and died in the full assurance of faith. It seemed as if Jesus manifested Himself in such glory to her spirit, that it was enticed from its poor house of clay to be for ever with Him. Her last word was uttered in reply to the question if she was happy, and was a most positive ‘Yes.’ When utterance failed she still revealed her joy and confidence to us by the fond pressure of the hand. Although this is a blow which has almost broken my heart, yet I have much comfort in the full assurance that my dear wife, and my dear babe (who preceded his mother by only five months) are both safe at home. This comforts me. Although they will not return to me, I shall go to them. My dear wife completed her twenty-fifth year the day we landed at Leone.

“A sudden opportunity of sending to Sydney has occurred to-day, and no time is left to say more. I will send particulars respecting my own movements by the next vessel.

“Believe me ever to remain, my dear Dr. Tidman,

“Yours most faithfully,

“REV. A. TIDMAN, D.D.”

“S. J. WHITMEE.”



## DEATH OF THE REV. AARON BUZACOTT.

ALTHOUGH the honoured subject of this notice did not actually spend his last days on heathen ground, no man had a stronger claim to the title of a faithful, laborious, and successful missionary than Aaron Buzacott.

So far back as the year 1827, our friend, accompanied by Mrs. B., left his native country to join the Society's Missions in the Pacific, and in the beginning of the following year he took up his residence at Avarua, on the Island of Rarotonga, Hervey group, where he laboured continuously until the close of 1846, when, for the benefit of their health, Mr. and Mrs. B. repaired to England. During this visit, our friend revised and passed through the press the entire Rarotongan Scriptures. Returning to the Island in the spring of 1852, he resumed his beloved work at Rarotonga, which, besides the superintendence of a large church and congregation, also comprised the onerous charge of the Institution for training native youths as evangelists to the heathen. It is calculated that, from the Institution which Mr. B. was so instrumental in forming, not fewer than 130 trained native agents have gone forth to publish the glad tidings of a Saviour's love among the neighbouring islands.

Our dear brother's health, however, suffered so severely from the effects of the climate, aggravated by incessant labour, that he was compelled, in February, 1858, to retire to Sydney. In July, 1860, he was appointed the Society's Agent in the Australian colonies, and in the early part of 1862 he undertook, *pro tem.*, the general duties of the Society's agency at Sydney, in connection with its missions in the Islands. To these various labours our beloved brother continued, until arrested by the hand of death, to devote himself, with the same zeal and energy by which he had been distinguished when toiling in the high places of the missionary field. Mr. B., whose dying experience and testimony were in entire harmony with his consistent, holy, and useful life, sweetly fell asleep in Jesus on the 19th September last.

Our friend has left to deplore his irreparable loss his excellent widow, and a son and daughter, of whom the former, the Rev. A. Buzacott, B.A., is minister of the Independent Church and Congregation at Battle Bridge, London, and the latter the wife of the Rev. S. M. Creagh, of the Society's Mission on the Island of Maré, Loyalty Group.

Numerous communications have been received from Christian friends at Sydney respecting the last hours of Mr. Buzacott, chiefly addressed to his son, and we doubt not that, in furnishing extracts from these, we shall gratify our readers. The following is from the attached nephew of the deceased:—

“The whole of Saturday night I sat up with him, and he passed a tolerably comfortable night. He remained quiet, and was doubtless holding communion with heaven. In the middle of the night I said to him, ‘Who can separate

us from the love of Christ? Can tribulation or distress?' He said, slowly and emphatically, 'Echo answers—*Who?*' During Monday night, Mrs. Johnson and myself sat up with him. He was restless, and I thought he was pained, and asked him, but he always replied that he was easy and comfortable. Aunt and Mrs. Irvine had retired, but were unable to sleep, and came back to us before one o'clock. I then retired, but in less than an hour was called up again. Uncle was evidently near death. About four o'clock we sent for Charles and Mr. Johnson, and called Mr. Royle, and soon all were standing at his bedside. For three hours we anxiously watched him, whilst his soul was quitting its tenement of clay. He looked very calm and peaceful. He was conscious to the last moment. My aunt was standing with her arm under his head, supporting him till he closed his eyes. She asked him, 'Do you know me?' 'Indeed I do,' he replied. Soon after he said, 'Christ is all in all,' which were his last words. As the clock was striking seven his spirit took its flight to another and a better world. There was no struggle—no pain. He quietly breathed his soul away, and there he lay, calm and peaceful, having fallen asleep.

The Rev. Thomas Johnson, the esteemed minister of the Christian Church, with which Mr. Buzacott had been associated, as member and deacon, during his residence in Sydney, writes as follows:—

"Surrey Hills, Sydney.  
"Sept. 22nd, 1864.

"Rev. A. Buzacott, B.A.

"MY DEAR SIR,—Though unknown to you, except as you may have heard of me through your friends, yet I knew and loved your honoured father, and that must be my apology for writing to you at this time. It is remarkable, how near we may be to some great grief, some crushing calamity, and yet be all unconscious of its presence. To you it will be inexpressibly sad to learn that your honoured and much-loved father has passed from our midst. He exchanged earth for heaven at 7 A.M. on the 19th inst. He had long been waiting for his Master's call; therefore death did not take him by surprise. 'There is rest for the weary,' and after a long and toilsome life he ceased from his labours and has 'entered into the joy of his Lord.' Other friends will probably give you the details of his short illness. All I need say, therefore, is that his death became his life. It was a fitting close to his useful career. He calmly and quietly 'fell asleep' in Jesus, without a doubt or a fear, in simple reliance upon the atonement, and with assured hope in the 'mercy promised to our fathers.'

"Yesterday, devout men carried him to the grave, but all felt it would be out of place to make lamentation over him. Twenty-four ministers and missionaries of different denominations, and a large concourse of people, attended his funeral. Your mother, who feels the trial greatly, is yet calm and happy. She is comforted concerning him, and would not have him back again if she could. He will not return to her; but she, ere long, will go to him. For more than thirty years I have cherished a great respect for him, loving him for his work's sake; but I account it one of the greatest felicities of my life that I have been brought into such close connection with him. Ever since



we met, he has been my kind and generous, my firm and fast friend. He was more to me than a brother; alas, my father, he is gone! He was to me a wise and judicious adviser, too prudent to offend, too gentle to wound, too amiable not to love. I have known him very intimately for the last three years. I have seen him in public and in private, at home and from home, but I never saw him do a thing or heard him utter a word which would have been out of place when said or done the last hour of his life, or when going to the judgment-seat of God. I cannot but congratulate you, my dear sir, on being the son of such a father. I can bear my testimony to the affectionate interest he ever felt in your behalf, and the many and earnest prayers he addressed to heaven for your success and comfort in your work. No name is more revered, and no man that I know in these colonies has been more loved and respected than Aaron Buzacott. Before he died, he said: 'I have two beloved ones, a son and a daughter too; pray for them.' We saw him enter the cloud, we saw the great darkness gradually thickening upon him; but the cloud is dispersed, the darkness has passed away. He is now, I doubt not, in the clear and cloudless light of heaven. 'Absent from the flesh, he is present with the Lord.' 'For him to live was Christ,' therefore, 'to die was gain.' As your father's pastor and friend I cannot wish for you, his son, a more honoured or useful career, or a more satisfactory close than was his. 'Be ye followers of them who, through faith and patience, inherit the promises.'

"I am, my dear Sir,

"Very faithfully yours,

(Signed) "THOMAS JOHNSON."

The following notice of the funeral of our lamented brother is supplied in a communication addressed to Dr. Tidman by the Rev. John Graham:—

"22nd Sept.—Mr. Buzacott's funeral yesterday was a marvellous exhibition of respect and love. It was deeply touching to see old Mr. Darling, his friend and the companion of Williams, and also old Brothers Pitman and Royle, taking a last look at the mortal remains of their fellow-labourer. Mr. Royle delivered an affecting address in the Rev. T. Johnson's church, in which Mr. Buzacott had lately been a deacon. I addressed some three hundred persons around the grave, on Phil. i. 21. Although it was the day before the mail leaves for England, there was a great concourse, composed of merchants, lawyers, doctors, ministers, and at one point I counted twenty-one carriages within view. At half-past seven o'clock, in my own church, I continued my address on the same text, to at least seven hundred people. We all loved dear, venerable Aaron Buzacott."

MISSIONARY CONTRIBUTIONS.  
From 18th October to 17th November, 1864.

Debt of Gratitude, for Madagascar Mission	5 0 0	Per C. Glover, Esq.	5 7 4	Collected by Miss Dyal	2 2 4	Juvenile Association	4 13 0
Per Rev. G. Han, for C. Luanzathan, Evangelist, Salem	5 0 0	Wycliffe Chapel. Collections	15 0 0	Miss Goodwill	1 0 0	Missionary Boxes	0 1 3
Ditto for Mrs. Hall's Caste School	1 10 0	Berkshire. Reading. G. Palmer, Esq.	50 0 0	Mr. Thos. Stevens	2 0 0	India Fund	20 5 0
H. B.	1 0 0	Mr. A. Palmer	1 0 0	Mr. F. W. Stevens	1 0 0	China Fund	20 5 0
A. Z. Weber	0 7 0	Mrs. Ratcliff's Children, for the New Missionary Ship	0 5 0	Miss Beresford	0 5 0	Exs. 21s. 6d.; 76l. 18s. 1d.	
Alney Chapel. Per Mr. Collins	6 12 6	BUCKINGHAMSHIRE. North Auxiliary Society. Potters Pury. Collected by—		Other Subscriptions	0 14 6	DORSETSHIRE. Upcay. Rev. A. Perkins.	
Camberwell. Per Miss Edwards		Mrs. Jane Scrivener	1 0 8	15l. 7s. 1d.		Mr. Horner	0 10 0
Subscriptions on Account	5 10 6	Miss Emma Saunders	1 0 8	New Mills. Rev. F. Clarke. Collection	15 15 0	Mr. Thomas	0 10 0
Donation, the Dying Gift of Marion Dykes, aged 5 yrs.	23 0 0	Miss slye	1 1 0	Missionary Boxes	2 3 9	Maat. Chas. Thomas	0 7 1
Female Schools, Madras. Mrs. D. S. Dykes and Miss Buxton	5 0 0	Subscriptions. Mr. Iliffe	0 10 0	Thornsett Missionary Boxes	2 3 6	Miss Emma Higt	0 3 6
Misses Edwards	3 3 0	Mr. Webb	0 10 0	Exs. 1s.; 20l. 1s. 3d.		Miss Simmonds	0 7 1
Juvenile Association. For Hannah Green, in Mrs. Corbold's School	5 5 0	A Friend	0 10 0	DEVONSHIRE. Beeralston. Rev. W. Hill. Missionary Boxes.		Mrs. Lovelace	0 6 10
For John Green, in Mr. Burt's School, Peel Town	3 3 0	Mrs. Iliffe	0 14 0	Mrs. Whillans	2 9 6	Mrs. Crocker	0 5 0
For Native Teacher at Nagercol	10 0 0	Misses Wood	1 1 10	Miss B. B. Hill	1 2 0	Mrs. Atkins	0 4 0
Eccleston Chapel. Per C. E. Smith, Esq.	13 7 0	Miss Fanny & Mast. Jos. Scrivener	1 3 2	Misses A. and M. Jackson	1 1 8	A Friend	0 2 2
Holloway. Albany Place Sunday School		Mr. Sanders's Family	1 15 10	Mrs. J. Metters	0 7 6	Public Meeting	1 12 4
For Rev. G. Mabbs, India	2 0 0	Mr. Scrivener's Family, Shrob	0 17 1	Mrs. J. Jasper	0 5 0	4l. 13s.	
For Rev. F. S. Turner, China	2 0 0	Miss Victoria Scrivener, Shrob	0 5 8	Mr. J. Norrish	0 5 0	Weymouth. Per Rev. R. S. Ashton, M.A.	
Horton Auxiliary. Per Mrs. Winch, on Account	10 0 0	Miss M. A. Toddy	0 7 6	Mr. W. Langman	0 10 0	Hope Chapel, on Account	10 0 0
Kingsland Auxiliary. Juvenile Branch	12 0 0	Miss Sarah Lambert	0 8 9	Mrs. R. Rowe	0 5 0	Gloucester Street Chapel, ditto	8 0 0
Marlborough Chapel. Per Mr. Hollingsworth	13 14 9	Sarah Godfrey	0 2 11	Miss P. Chaunn	0 5 2	18l.	
Middleton Road, Dalston. Per Mr. M. Young	7 4 6	Master Scrivener	0 7 6	Mr. J. Kerswell	0 5 0	DURHAM. Seaham Harbour. Collection	1 10 0
Mile End New Town. Per Mrs. Paulson	9 3 6	Deanshanger	0 6 8	Sunday School Classes. Mr. G. Borley	1 1 0	Hamphshire. Portsea. Buckland Chapel. Per Mr. W. H. Malpas.	
Offord Road Chapel. For the Native Children John Poulford and Jane Poulton	6 0 0	Sabbath School Boys	0 6 8	Mr. S. Robius	0 14 0	Per Native Teacher Andrew Fuller	
St. John's Wood Chapel. First Senior Girls' Bible Class, for H. M. Watkins	1 10 0	Ditto Girls	0 3 3	Miss M. Ball	0 4 1	Thomas Warren	10 0 0
Mrs. Wild's Class, for Mrs. Wilkinson's School, Santhapooram	1 0 0	Collection	2 15 7	Miss E. Coram	0 6 7	Romsey. Per Mr. G. Rolfe.	
Surrey Chapel. Per E. Howard, Esq.	18 14 2	15l. 1s. 7d.		Miss A. Coram	0 5 6	For Native Teacher Thomas Warren	10 0 0
Westminster Chapel. Per C. Glover, Esq.	5 7 4	CAMBRIDGESHIRE. Foulmire. Rev. R. Davey.		Miss E. Peake	0 3 4	Titchfield. Rev. P. J. Rutter.	
Wycliffe Chapel. Collections	15 0 0	Collection	2 2 1	Mr. J. Andrews	0 3 6	Juvenile Missionary Meeting	3 7 6
Berkshire. Reading. G. Palmer, Esq.	50 0 0	Mr. William Ellis	1 0 0	Capt. Thos. Fock	0 6 4	Children's Boxes	0 6 11
Mr. G. W. Palmer	1 0 0	Mrs. Johnson	0 10 0	Mr. R. Metters	0 3 4	Missionary Meeting	1 1 2
Mr. A. Palmer	1 0 0	Mr. Davey	0 10 0	Mrs. J. Metters	0 7 9	Miss Grey's Box	1 2 5
Mrs. Ratcliff's Children, for the New Missionary Ship	0 5 0	Mr. Bacon	0 5 0	Miss M. Peake	0 2 6	5l. 18s.	
BUCKINGHAMSHIRE. North Auxiliary Society. Potters Pury. Collected by—		Boxes. James Barker	0 6 0	Mr. J. Kerlake	0 2 7	Including 3l. for the Native Girl S. A. Stokes.	
Mrs. Jane Scrivener	1 0 8	Mrs. Ison	0 3 0	Public Meeting	8 4 7	GUERNSEY. Per S. Martin, Esq.	
Miss Emma Saunders	1 0 8	Mrs. Stockbridge	0 6 0	Exs. 10s.; 19l. 10s.		On Account	30 0 0
Miss slye	1 1 0	Mrs. Wright	0 2 4	Ezemouth. Glenorchy Chapel, per Mr. J. Adams, on Account	7 0 0	Legacy of the late Miss Rachel Rougier, less Premium on Bill, 2l. 7s. 6d.	47 12 6
Subscriptions. Mr. Iliffe	0 10 0	George Andrews	0 4 9	Ifracombe. Per Mr. T. Chiswell, on Account	12 0 0	77l. 12s. 6d.	
Mr. Webb	0 10 0	Mrs. Law	0 6 1	Lapford. Rev. T. J. Leslie.		ISLE OF WIGHT. West Cowes. Rev. T. Mann.	
A Friend	0 10 0	Martha Bateson's Sunday School Class.	1 3 11	Mr. W. Croote, Treasurer.		Collection, less Expenses	8 15 0
Mrs. Iliffe	0 14 0	Exs. 3s.; 7l. 15s. 10d.		Collection	2 14 6	HEREFORDSHIRE. Hereford. E.T.S.P., and J.G., for the New Missionary Ship	1 1 2
Misses Wood	1 1 10	Boyston. John Street Chapel. Per Mr. Fordham	5 16 0	Sabbath School	1 0 0	HERTFORDSHIRE. Baldock. Rev. S. Perry. Collected	3 15 6
Miss Fanny & Mast. Jos. Scrivener	1 3 2	Mr. Peach	15 0 0	Master W. Davey	0 2 6		
Mr. Sanders's Family	1 15 10	DERBYSHIRE. Ashbourne. Per Mr. James Peach	15 0 0	Hollacombe	0 12 10		
Mr. Scrivener's Family, Shrob	0 17 1	Brassington. Collection	0 13 0	Odd sum	0 0 8		
Miss Victoria Scrivener, Shrob	0 5 8	Matlock Green. Rev. S. Dyal. Collections	6 16 9	5l.			
Miss M. A. Toddy	0 7 6	Sunday School	1 8 7	Paignton. Rev. P. Jones. Collection, less Expenses	3 15 0		
Miss Sarah Lambert	0 8 9			Plymouth. Union Chapel. Rev. C. B. Symes, B.A.			
Sarah Godfrey	0 2 11			For Rev. T. Baylis's Schools, Neyoor.			
Master Scrivener	0 7 6			Sale of Fancy Work, by Miss Jessie Baylis	7 0 0		
Deanshanger	0 6 8			Collected by ditto	5 0 0		
Sabbath School Boys	0 6 8			12l.			
Ditto Girls	0 3 3			Tavistock. Rev. E. Miller, B.A.			
Collection	2 15 7			Mr. T. Windcoat, Treasurer.			
15l. 1s. 7d.				Annual Subscriptions	10 10 4		
				For Native Teacher William Booker	10 0 0		
				Collections after Sermons and Meetings	12 6 0		



*Bishop Stortford.*  
 Rev. W. Cuthbertson.  
 Mr. Everard, Treasurer.

Mr. Death	2 2 0
Miss Death	2 0 0
Miss S. Death	2 0 0
Mr. Portway	2 2 0
Rev. W. Cuthbertson	1 1 0
Mr. Everard	1 1 0
E. B. Johns, Esq.	1 1 0
Mr. Dodd	1 1 0
Mr. Burks, Jun.	1 1 0
Mrs. Wm. Bird	1 1 0
Mrs. Johnstone	1 1 0
Mr. Mullinger	1 0 0
Mr. Jennings	1 0 0
Mr. Pasfield	1 0 0
Mr. Green	1 0 0
Mr. Thos. Slater	1 0 0
Mr. J. Slater	0 16 0
Mrs. Cornell	0 10 0
Mr. Barnard	0 10 0
Mr. Beard	0 10 0
Mr. Lock	0 10 0
Mr. Pavitt	0 10 0
Mrs. Cuthbertson	0 10 0
Mr. Burks, sen.	0 10 0
Smaller Sams	0 14 8
Missionary Boxes	8 17 8
Ladies' Association	4 4 5
Sunday School	6 16 4
Missionary Sermons	30 8 8
Public Meeting	9 8 8
Exs. 55s. 5d.; 82l. 12s. 4d.	

*Little Hadham.*

Mrs. Stalley	0 10 0
Miss Stalley's Box	0 4 8
Chapel Box	1 1 8
Sunday School	0 6 11
2l. 8s. 4d.	

**ISLE OF MAN.**  
*Crosby.*

Miss G. Northmore	0 5 0
Bible Class	0 1 3
6s. 3d.	

**KENT.**  
*Margate.*

Mr. Dentry's School, Union Crescent.	
For Native Boy William Dentry, at Parychaley, in India	3 0 0

*Ramsgate.*

Per H. Hinds, Esq.	
On Account	34 0 0

*Rochester.*

The Vines Congregational Church.	
Rev. E. W. Shalders, B.A.	
Annual Subscriptions.	
Collected by Miss Mullinger.	
Mr. Benton	1 1 0
Mr. Belsey	0 10 0
Mr. Hughes	0 10 0
Mr. Frost	0 10 0
Mrs. Ferguson	0 10 0

Collected by Miss Hopkins.

Mr. Bell	2 0 0
Mr. Bentham	2 0 0
Mrs. Ross	0 12 0
Mrs. Everest	0 10 0
Mr. Shalders	0 10 0
Mr. Edwards	0 10 0
Mr. Randall	0 8 6
Mrs. Galer	0 3 0
Mrs. Appleton	0 2 0
Miss Scott	0 4 0

Boxes.

Mr. Bullbrook	0 12 2
Mr. Hughes	0 10 0
Miss Bentham	0 5 1
Sermons and Public Meeting	9 13 3
Exs. 25s. 6d.; 19l. 15s.	

**LANCASHIRE.**  
*West Lancashire Auxiliary*  
 S. Job, Esq., Treasurer.

*Liverpool.*

Crecent Chapel and Norwood Chapel.	
First Grant from Weekly Contributions Fund	178 15 7
Wavertree Chapel.	
Collected by the Ladies	15 13 9
Berkeley Street Chapel.	
Collection	3 10 0
Green Lane Chapel, Stanley.	
Collection	3 0 6
Sunday Schools	2 16 9
293l. 10s. 7d.	

*Chorley.*

Hollingshead Street Chapel	5 16 2
St. George's Street Chapel	6 14 1
United Missionary Meeting	2 2 0
Exs. 44s. 8d.; 12l. 7s. 7d.	

*Manchester.*

Legacy of late Miss Gallimore	8 16 2
Also a Bible and Watch.	-

*Southport.*

East Bank Street Congregational Chapel.	
Rev. J. E. Millson.	

Ladies' Working Society.

Collection	11 0 0
Public Meeting	21 14 2
Public Meeting	8 6 1
Mrs. Lees	10 0 0
Miss Bailey	5 0 0
Mrs. Harworth, for Mrs. Muirhead's School	3 5 0

Boxes.

Maria Bale's	0 17 0
Miss Anderton's	0 4 9

Sabbath School.

Collected in School, Monthly & Quarterly	18 8 2
Collected in Missionary Boxes	17 6 0
Juvenile Working Society	9 0 0
Exs. 27s. 6d.; 12l. 16s.	

School collections to be appropriated as follows:—

Native Teacher J. E. Millson	10 6 0
Girl in India, Elizabeth Millson	4 0 6
Girl in India, Sarah Greatbach	4 0 0
General	21 14 2

West End Chapel.  
 Rev. J. Chater.

Collection	27 3 8
Mrs. and Miss Kenyan	1 5 0
Missionary Boxes, including 27s. for Madagascar	7 15 1
30l. 3s. 4d.	

*Warrington.*  
 Wycliffe Chapel Sunday School.

Per Mr. A. Mackie.

First instalment towards the New Missionary Ship	4 0 9
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**LINCOLNSHIRE.**  
*Long Sutton.*

Rev. J. Miller, M.A.	
Contributions	16 17 3
Pinchbeck	2 0 0
18l. 17s. 3d.	

*Louth.*  
 Rev. W. Herbert.

G. C. Smith, Esq., Treasurer.	
Ladies' Working Society	10 10 0
Collected by—	
Mrs. Marshall and Miss J. Gray	11 9 6
Mrs. Colbridge and Miss Forman	7 14 11
Misses Gray and Herbert	6 0 6
Miss Gray and Pupils	4 13 6
Misses Gray and Potter	3 0 6

Boxes and Cards.

Miss Forman	2 15 0
Miss Gelsthorpe	0 15 2
Miss Flowers	0 11 0
Miss Smith	0 17 4
Miss Ashton	0 15 0
Mr. Is. Colbridge	1 0 8
Mr. F. Gray	0 15 2

Sabbath Schools.

Cannon Street	3 12 0
Fotherby	1 12 2
Missionary Sermons	13 4 9
Public Meeting	18 14 5
Public Breakfast	6 14 0
Communion Service	3 6 4
Exs. 50s.; 96l. 12s.	

*Theaby.*

Collected by Miss Sewell for the Bangalore Schools	5 10 0
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**MIDDLESEX.**  
*Brentford.*

Collected by Miss Wheeler	1 1 0
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*Hornsey.*

Park Chapel.	
Per Mr. J. Smith.	
On Account	7 15 2
For Mrs. Gannaway's School, Nagercol	9 0 0
16l. 15s. 2d.	

*Poyle.*

P. Ibotson, Esq.	10 10 0
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*Uxbridge.*

Per Mr. S. H. Collins.	
Subscriptions	16 13 0
For Native Teacher William Nash	12 0 0
28l. 13s.	

**NORTHAMPTONSHIRE.**  
*Ashley.*

Rev. T. Coleman.	
Collection	3 0 6
Rev. T. Coleman	0 10 0
Miss Burdett	0 14 0
Mr. W. Stafford	0 19 0
Mr. E. Stafford	0 10 0
Exs. 8s.; 5l. 1s.	

*Brackley.*

Missionary Boxes.	
Miss E. S. Green	1 18 6

Independent Sunday School..... 1 3 6  
 3l. 2s.

*Northampton.*  
 Doddridge Chapel.  
 Rev. E. T. Prust.

Annual Collections 16 8 8  
 A Friend ..... 19 0 0

Subscriptions.

Mr. Perry, sen.	5 0 0
Mr. P. Perry	1 1 0
Mr. Stevenson	1 1 0
Miss Wilkinson	1 1 0
Miss Bradley	1 1 0
Mr. Edens	1 1 0
Mrs. Clarke	1 1 0
Mrs. Brice	1 1 0
Miss Hawkes	1 0 0
Miss Phipps	0 10 6
Mr. Chapman	0 10 6
Mr. Jeffery	0 10 0
Mr. Clarke	0 10 0
Mr. Mayger	0 10 0
Mr. Robinson	0 5 0
Mrs. Jeffery	0 5 0
Mrs. Westbrook	0 5 0
Mrs. Bryson	0 5 0

Missionary Boxes.

Mrs. How	0 12 0
Mrs. Harvey	0 14 0
Miss Pask	0 11 6

Juvenile Missionary Society.

Female Senior Class, for support of Orphan Boy Philip Doddridge, in Rev. E. R. W. Krause's School, Baratonza	3 0 0
School Missionary Boxes	4 17 1
53l. 5s. 10d.	

*Weedon.*

Rev. I. Evans.	
Contributions	8 0 0

*Wellingborough.*  
 Salem Congregational Chapel.

Girls' School	2 0 8
Boys' School	0 11 8
Wilby Branch School	0 9 5
Miss Eliza Charlton	1 16 2
Collection	15 18 6
Collection at United Missionary Meeting	4 0 9
Exs. 10s.; 24l. 15s. 8d.	
J. Woolston, Esq. (D.)	10 0 0

**NORTHUMBERLAND.**  
*Alnwick.*

Sion Meeting House.	
Rev. R. Greener.	
Subscriptions and Collections, on Account	23 0 0
For Native Girl Mary Alnwick	2 0 0
7l.	

United Presbyterian Church, Clayport street.  
 Collection ..... 2 15 0

*Rothbury.*  
 Rev. A. Scott.

Collection	1 15 2
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*Ryton.*

Collection	0 12 5
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**OXFORDSHIRE.**  
*Oxford.*

George Street Chapel.	
Juvenile Association, per Mr. J. Alden	25 1 1



**SOMERSETSHIRE.**

*Bath* Auxiliary Society.  
Per J. W. Templer, Esq. .... 212 16 5

*Bishop's Hull.*  
Rev. J. Poole.  
Collection ..... 2 17 10  
Sabbath School ..... 2 0 0  
47. 17s. 10d.

*Taunton.*  
North Street Sabbath School, per S. Pollard, Esq. ... 6 0 0

*Wellington.*  
Rev. J. le Couteur.  
Mrs. Cuff ..... 3 0 0  
C. J. Elworthy, Esq. 2 0 0  
Mr. Thorne ..... 1 1 0  
Widows' Fund ..... 1 0 0  
For two boys at Trevandrum ..... 6 0 0  
Collections ..... 7 16 0  
Quarterly Subscriptions ..... 5 2 1  
Sunday School ..... 4 0 8  
Boxes ..... 1 3 11  
Previously acknowledged ..... 21 6 0  
57. 9s. 8d.

**STAFFORDSHIRE.**

*Smethwick.*  
Per Mr. J. Turley ... 11 15 6

*Walsall.*  
Bradford Street Congregational Church.  
Rev. J. C. Beadle.  
S. Stephens, Esq., Treas.  
Mr. J. F. Wiggins, Secretary.  
Collected by Misses Maddock and Maquoen.  
Samuel Stephens, Esq. .... 10 0 0  
Mrs. Stephens ..... 1 1 0  
Mr. Joseph Stephens ..... 1 1 0  
Mrs. Jos. Stephens ..... 1 1 0  
Mr. E. T. Holden ..... 3 3 0  
Mr. Joseph Wiggin ..... 2 0 0  
Mrs. Wiggin ..... 1 0 0  
Mr. Maddocks ..... 1 1 0  
Mr. Thomas Gamson ..... 1 0 0  
Mr. Price ..... 0 10 0  
Mr. Reynolds ..... 0 10 0  
Mr. C. Sheldon ..... 0 10 0  
Mr. J. Tibbatts ..... 0 10 0  
Mr. J. Broth ..... 0 5 0  
Mr. Harrison ..... 0 2 4  
Mr. Newman ..... 0 2 6  
Mr. Hall ..... 0 1 0  
Collections on Sunday A Class in Sunday School ..... 12 1 0  
Rushall Congregational Church  
Missionary Box... 0 7 0  
Coll. by Miss Kirkpatrick.  
Mr. Bayliss ..... 1 1 0  
Mr. Stevenson ..... 1 0 0  
Rev. J. C. Beadle ... 0 10 6  
Mrs. Holden ..... 0 10 6  
Mr. Elijah Stanley ..... 0 10 6  
Mr. Henry Hatley ... 0 10 0  
Mr. W. Kirkpatrick 0 10 0  
Mr. Alfred Stanley 0 5 0  
42 9 2  
Expenses, not deducted, 1863 ..... 1 8 0  
41 1 2

*West Bromwich.*  
Ebenezer Chapel.  
Per Mr. C. Stringer.  
Collection ..... 11 0 0

**SURREY.**

*Godalming.*  
Per Mr. Simpson ... 10 0 0

*Streatham.*  
The late J. Kershaw, Esq., M.P., by his Executor, for the Madagascar Memorial Churches 100 0 0

**SUSSEX.**

*Brighton.*  
Legacy of the late Miss Burrup ..... 100 0 0

**WARWICKSHIRE.**

*Birmingham* Auxiliary Society.  
J. Williams, Esq., Treasurer.  
Collection after Public Meeting ... 18 4 6  
Do. Jubilee Sermon 15 0 7  
Legacy of the late G. Goodwin, Esq. 103 0 0

*Bordesley Street* Chapel.  
Rev. S. Carter.  
Mrs. T. Avery ..... 5 0 0  
Rev. S. Carter ..... 0 10 0  
Mr. Haines ..... 0 10 0  
Boxes ..... 0 7 0  
Sunday Schools ... 1 10 10  
Bible Classes ..... 1 17 7  
Collections ..... 3 5 3  
137. 0s. 8d.

*Carr's Lane.*  
Rev. R. W. Dale, M.A.  
Miss Ashford ..... 0 4 6  
Mr. B. Austin ..... 0 10 0  
Mr. T. Avery ..... 6 10 0  
Mrs. Avery ..... 10 10 0  
F. & J. B. .... 0 15 6  
Mr. Baker ..... 0 2 6  
Mr. Barber ..... 0 1 3  
Mr. Barnett ..... 5 5 0  
Mr. Barton ..... 1 0 0  
Rev. T. R. Barker ... 2 2 0  
Mrs. Barker ..... 0 10 0  
Mrs. Beaumont ..... 1 0 0  
Mr. T. Beckett ..... 0 3 0  
Mr. Beddards ..... 0 6 0  
Mr. Herrill ..... 0 10 0  
Mr. Berry ..... 1 0 0  
Mr. Bindley ..... 1 5 0  
Mr. F. Bird ..... 0 4 6  
Mr. Jno. Bladon ..... 0 1 0  
Mr. Bizlard ..... 0 4 0  
Miss A. Brockhouse... 0 6 0  
Miss H. Brookes ..... 0 3 0  
Mr. James Brawn ..... 0 2 0  
Mr. Wm. Brawn ..... 0 10 0  
Mrs. Carr ..... 0 5 0  
Mr. Castle ..... 0 15 0  
Mr. Chandler ..... 0 4 0  
Mrs. Clarke ..... 0 4 0  
Mr. Clarkson ..... 1 0 0  
Mr. Clayton ..... 0 1 0  
Mr. Cole ..... 0 1 0  
Mr. J. M. Cook ..... 0 2 0  
Miss Coombs ..... 0 2 0  
Miss S. L. Coombs ... 0 10 0  
Miss C. L. Coombs ... 0 5 6  
Rev. R. W. Dale ..... 3 3 0  
Mr. Davidson ..... 0 5 0  
Miss Day ..... 0 3 0  
Miss Densem ..... 0 3 0  
Mrs. Dones ..... 0 6 0  
Mr. Downes ..... 0 1 0  
Mr. Edwards ..... 0 2 0  
Miss Ellis ..... 0 2 0  
Mr. S. T. Farmer ... 0 6 0  
Mr. Forward ..... 0 4 0  
Mrs. Gammon ..... 0 10 0  
Mr. Gent ..... 2 0 0  
Mrs. Gibbs ..... 0 2 0  
Mr. Gosling ..... 0 10 0  
Mr. T. Green ..... 0 10 0  
Mrs. Griffiths ..... 0 3 0  
Mrs. Harvey ..... 0 2 0  
Mr. Wm. Hawkes ... 0 12 6  
Mr. B. Hawkes ..... 0 2 0  
Miss Heigham ..... 0 3 0  
Mr. Hindmarsh ..... 1 0 0  
Mr. A. Hinson ..... 0 12 0  
Mr. Holmes ..... 0 1 6

Miss Holmes ..... 0 4 0  
Mr. Holroyd ..... 1 0 0  
Miss Holroyd ..... 0 4 0  
Messrs. Hudson & Son ..... 1 10 0  
Miss Hudson ..... 0 10 6  
Miss Hixhes ..... 0 1 0  
Mr. S. Hughes ..... 0 1 0  
Mr. P. S. James ..... 0 15 0  
Mr. W. F. James ..... 1 1 0  
Mr. H. F. James ..... 0 17 6  
Mrs. J. James ..... 0 15 0  
Mr. Jeff ..... 0 15 0  
Mr. Jones ..... 0 2 0  
Mr. Jenkins ..... 0 3 0  
Mr. Kenworthy ..... 0 12 6  
Mr. Lake ..... 0 6 8  
Mr. Lacey ..... 0 6 8  
Mr. Lawrence ..... 1 0 0  
Mr. Leresche ..... 0 4 9  
Mr. Jno. Lord ..... 1 0 0  
Mr. McCardie ..... 0 5 0  
Mr. Mander ..... 1 0 0  
Mr. Marris ..... 2 0 0  
Mr. Marshall ..... 1 0 0  
Mr. Marston ..... 0 7 6  
Mr. Moore ..... 0 2 0  
Mr. Moreton ..... 0 5 0  
O. O. .... 0 15 0  
Mrs. S. Parker (Madagascar) ..... 1 1 0  
The Misses Pattison 0 15 0  
Miss Pearson ..... 0 4 0  
Mr. Pemble ..... 1 10 6  
Mr. W. Perkins ..... 1 0 0  
Mr. W. Phillips ..... 6 3 6  
Mr. G. Phillips ..... 0 3 0  
Miss Phipson ..... 1 5 0  
Miss E. T. Phipson 1 0 0  
Mrs. Piercy & Sons 3 3 0  
Mr. Reynolds ..... 0 2 6  
Mrs. Richards ..... 0 15 0  
Mr. G. Robbins ..... 0 3 9  
Mrs. Rubery ..... 1 10 0  
E. H. .... 0 2 0  
Emma Saville ..... 0 2 0  
Mr. Selby ..... 0 7 6  
Mr. A. Sharpe ..... 0 4 0  
Mr. Wm. Sharpe ..... 0 8 0  
Mr. Shaw ..... 1 0 0  
Mr. Short ..... 2 10 0  
Mr. Silvester ..... 0 8 0  
Mrs. Sims ..... 0 4 9  
Mrs. John Smith ... 1 1 0  
Mr. Stiff ..... 0 2 6  
Mr. John Suffield ... 2 0 0  
Mr. Sutton ..... 0 1 0  
Mr. R. H. Taylor ... 1 1 0  
Mr. B. Taylor ..... 5 0 0  
Mr. R. B. Taylor ... 1 0 0  
Mr. John Taylor ... 0 11 6  
Mrs. Taylor ..... 0 3 0  
Mrs. Taunt ..... 0 3 0  
Mr. G. Thompson ... 0 2 6  
Mr. H. Thompson ... 0 4 0  
Mr. Throne ..... 0 2 0  
Mr. C. Truman ..... 1 0 0  
Mr. W. Wallington ... 0 3 9  
Mr. S. Ward ..... 0 3 0  
Mr. Ward ..... 0 1 0  
Mr. Joseph Watson ... 0 2 6  
Miss Watson ..... 0 2 6  
Miss E. Watson ..... 0 1 6  
Mr. Watton ..... 0 4 0  
Mr. Webb ..... 0 1 0  
Mr. Wheeler ..... 0 7 0  
Mrs. J. Williams ... 1 1 0  
Mrs. Williams ..... 1 1 0  
Miss Wilson ..... 0 5 0  
Miss Wrighton ..... 0 10 0  
Anonymously ..... 0 7 1  
Female Adult Class 1 18 6  
Miss Martin's Class 0 15 0  
Scholars in Girls' School ..... 15 9 6  
Teachers' ditto ..... 5 12 3  
Scholars in Boys' School ..... 8 5 2  
Teachers ditto ..... 0 10 3  
Mr. Hawkes' Class 1 4 0  
Gooch Street Schools 1 13 0  
Boatmen's Chapel ditto ..... 0 3 2  
Mrs. Dome's Box ... 0 10 0  
Mrs. Hargreave's ditto ..... 0 3 2  
Jubilee Offering ... 5 0 0  
Rain from Heaven 2 15 0  
"Thy kingdom come" 5 2 0  
"It is more blessed to give than to receive" ..... 5 0 0  
Collections after Sermons ..... 122 11 7  
287. 13s. 5d.

\* 202. of these amounts to be appropriated to the support of Native Teacher Catechising.

*Edgbaston* Chapel.  
Rev. G. B. Johnson.  
Collected by Miss Lucy Avery.  
Mr. W. H. Avery ... 5 0 0  
Mrs. W. H. Avery ... 0 10 0  
Mr. A. Beaumont ... 1 1 0  
Mr. Ronge ..... 0 10 0  
Mrs. Ronge ..... 0 5 0  
Mr. R. Parry ..... 5 0 0

Collected by Miss Charlotte Avery.  
Mr. Edwd. Phipson 4 0 0  
Mrs. Edwd. Phipson 1 0 0  
Mr. Joseph Warden 4 0 0  
Mr. F. Kayner ..... 0 1 0  
Mrs. F. Rayner ..... 1 1 0  
Mr. W. Rayner ..... 1 0 0  
Mr. Syson ..... 0 10 0  
Mr. Petford ..... 1 0 0  
Mr. Ordidge ..... 0 10 0  
Mrs. Ealand ..... 0 5 0  
Mr. J. Simpson ..... 0 5 0  
Mr. D. Taylor ..... 1 1 0  
Mr. Baugust ..... 1 0 0  
Miss C. Avery ..... 0 2 0  
Mr. Alfred Keep ..... 2 2 6

Collected by Miss Burton.  
Miss Burton ..... 1 1 0  
Mr. J. Burgess ..... 0 6 0  
Misses Wright ..... 0 5 0  
Mr. W. Churley ..... 0 10 0  
Mr. R. Corfield (Rio) 0 10 0  
Mrs. W. Kershaw ... 0 5 0  
Mr. R. Langbeare ... 2 2 0  
Mr. W. Pigott ..... 0 10 0  
Miss Hardman ..... 0 5 0  
Mr. A. T. Derby ..... 0 10 0  
Mrs. A. T. Derby ... 0 10 0

Collected by Miss Taylor.  
Mrs. Sermon ..... 0 10 0  
Mrs. Maschwitz ..... 0 5 0  
Mrs. Charlton ..... 0 10 0  
Miss Buckton ..... 1 0 0  
Mrs. Caldwell ..... 0 6 0  
Miss Caldwell ..... 0 1 6  
Mr. K. Jones ..... 1 0 0  
Mr. Hopkins ..... 1 1 0  
Mr. Hollingsworth ... 1 1 0  
Mr. Lodge ..... 1 0 0  
Mr. J. S. Keep ..... 1 1 6  
Mrs. J. S. Keep ..... 0 5 0  
Mr. F. Keep ..... 1 0 0  
Mr. R. H. Taylor ... 0 10 6  
Mrs. Hollingsworth ... 0 10 6  
Miss Tomlinson, per Miss Buckton ..... 0 10 6

**Missionary Boxes.**  
M. G. K. .... 0 10 7  
Florence and Ada ... 0 13 0  
Mr. Bird ..... 2 12 0  
Rev. G. B. Johnson's Children ..... 0 10 0  
Mrs. Hetherington ... 0 10 3  
Mrs. Kershaw's ..... 0 3 2  
Miss William ..... 2 2 9  
Mr. Warden's Children ..... 0 10 6  
The late May Avery 0 5 8  
Mrs. Avery's Children ..... 0 12 1  
Mrs. Avery's Servants ..... 0 8 7

**Subscriptions.**  
Mr. Hinkley ..... 0 10 0  
Rev. G. B. Johnson ... 1 0 0  
Mr. George Short ... 2 2 0  
Donation for Jubilee Sunday School Missionary Boxes ... 11 8 2  
Young Men's Class 0 17 1  
Missionary Sermons 14 13 0  
Sacramental Collection for Widows & Orphans' Fund 10 3 9  
A Friend, by Miss Charlotte Avery ... 0 10 0  
277. 5s. 10d.

**Highbury Chapel.**  
 Rev. W. F. Callaway.  
 Annual Collection... 17 13 7  
 Donation.  
 Rev. W. F. Callaway 2 0 0  
 Annual Subscriptions.  
 Rev. W. F. Callaway 1 1 0  
 Mr. Beddoes 1 1 0  
 Mr. Beesley 1 1 0  
 Mr. Bywater 1 10 0  
 Mr. W. Brown 0 10 0  
 Mr. Fidgez 1 1 0  
 Mrs. Fidgez 0 10 0  
 Mr. S. Fidgez 1 1 0  
 Miss Fidgez 0 10 0  
 Mr. T. Greer 1 1 0  
 Mr. T. Jones 1 1 0  
 Mr. F. T. Lines 1 1 0  
 Mrs. F. T. Lines 1 1 0  
 Mr. Pattison 5 0 0  
 Mr. Rooke 1 1 0  
 Mr. Rose 0 10 0

**Boxes.**  
 Miss Emily Callaway 0 12 5  
 Miss Jane Pattison 1 8 3  
 Miss Rooke 1 16 3  
 Miss Stone 0 9 0  
 Miss H. C. Wright 1 5 1  
 Boys' School 5 15 0  
 Girls' do 9 14 3  
 Infant do 0 9 7  
 Mr. Homeyard 1 0 0  
 61*l.* 5*s.* 2*d.*

**Legge Street.**  
 Miss Burder, for the Native Teacher William Milne 10 0 0  
 Mrs. Peter Sibree, for Native Teacher John Burder Sibree 10 0 0  
 Mrs. Lovridge 0 5 0  
 Mrs. Parish 0 5 0  
 Mrs. J. Butler 0 5 0  
 Mr. Bill 0 5 0  
 Mr. Crosbee 1 0 0  
 Mrs. Noakes 0 2 0  
 Rev. T. Aston 0 5 0  
 Schools and Collections, with 10*s.* from Mrs. Lanas 4 10 0  
 27*l.* 13*s.* 6*d.*

**Lozell's Chapel.**  
 Rev. J. T. Feaston.  
 Rev. J. T. Feaston 1 1 0  
 The Misses Rogers 2 2 0  
 Mr. W. Robinson 2 0 0  
 Mrs. W. Robinson 1 0 0  
 Mrs. Robinson, sen. 0 10 0  
 Mrs. Butler 1 0 0  
 Master and Miss Lines 1 0 0  
 Mr. George Barber 0 10 0  
 Mrs. Walker 0 2 0  
 By Miss E. Rogers.

Mrs. J. Williams 0 4 4  
 Mrs. Pinches 0 5 0  
 Miss Barker 0 4 0  
 Mrs. Hickman 0 4 4  
 Mrs. Rogers (D.) 0 2 4

**Missionary Boxes.**  
 Miss Greener 1 3 0  
 The Misses Rogers' Pupils 1 4 0  
 Master George Edge 0 2 0  
 Collections 40 14 4  
 Sunday School 3 2 0  
 A Friend 5 0 0  
 A Friend 5 0 0  
 66*l.* 11*s.* 7*d.*

**Moseley Road Chapel.**  
 Rev. R. Thomas.  
 Collections after Sermons 26 0 5  
 Sunday School 7 5 8  
 83*l.* 5*s.* 8*d.*

**Palmer Street Chapel.**  
 Collections 4 0 0  
 Boys' School 2 6 11  
 Girls' School 1 15 0  
 8*l.* 1*s.* 11*d.*  
**Saltley Independent Chapel.**  
 Collections 6 3 9  
 Schools 6 9 9

**Schools, for Home and School Fund for Sons and Orphans of Missionaries**..... 0 13 8  
 13*l.* 7*s.* 2*d.*

**Steelhouse Lane Chapel.**  
 Rev. R. D. Wilson.  
 Collected by—  
 Mrs. Rooke 2 0 0  
 Miss Root 0 15 4  
 Mrs. Burbury 1 13 8  
 Miss Davis 0 6 6  
 Mrs. Samuel Edward 2 0 0  
 Miss Ellis 4 4 0  
 Miss Gibson 3 16 0  
 Mrs. George Smith 1 0 0  
 Miss Hatch 3 10 0  
 Miss Leonard 5 0 0  
 Miss E. W. Paterson 5 0 0  
 Miss Salt 1 5 9  
 Miss M. A. Schnadhorst 1 6 0  
 Miss Smith 1 13 0  
 Miss Standish 2 10 0  
 Mrs. George Smith 2 12 0  
 Miss Walker 0 7 6  
 Mr. Aston's Box 0 10 2  
 Mast. H. Baugh's Box 0 4 1  
 Mast. Herbert John Baugh's Box 4 16 8  
 Mr. George Taylor's Family Box 1 0 2  
 Master E. Butler Wilde's Box 5 0 0  
 Rev. H. D. Wilson, Mrs. Wilson, and Children 1 1 0  
 Mr. F. J. Smith 1 1 0  
 For Native Teacher Robert Alfred Vaughan, per Mast. J. Manton 10 0 0

**Subscriptions.**  
 Teachers and Scholars in Girls' School, for Native Teacher Sarah Mansfield Glover 10 0 0  
 Do., for General Purposes 13 5 0  
 Teachers and Scholars in Boys' School, for Native Teacher Charles Glover 10 0 0  
 Do., for another Native Teacher, about to be appointed 10 0 0  
 Do., for Native Scholar Alfred Cooper 3 0 0  
 For General Purposes 4 10 10  
 Collections on Sunday, Sept. 11th 55 17 6  
 Do., at Juvenile Meeting, Sept. 12th 6 13 1  
 Special Collection for Widows and Orphans, Jan. 3rd, 1864 7 16 7  
 Exs. 6*l.* 4*s.* 5*d.* 184*l.* 15*s.* 4*d.*

**Acock's Green.**  
 Rev. G. B. Bubier.  
 Congregational Collections 18 11 3  
 Subscriptions.  
 Mrs. Barker 0 10 0  
 Mr. Ballen 1 0 0  
 Mr. E. Baxter 1 1 0  
 Mr. T. Boston 1 0 0  
 Mr. Breech 0 10 0  
 Mrs. Dudley 0 10 0  
 Mrs. Hopkins 0 4 0  
 Mr. N 0 5 0  
 Mrs. Onions 0 5 0  
 Mrs. Wilson 0 10 0

**Boxes.**  
 Master Cope 0 3 0  
 Master Hipkins 0 8 5  
 Mrs. Jones 0 4 3  
 Mrs. John King 0 7 9  
 Master Lee 0 9 2  
 Miss Meacham 0 13 6  
 Sunday School 0 7 5  
 Master Wilkins 0 4 4  
 Master Willets 0 14 4  
 Boxes under 4*s.* 0 5 7  
 28*l.* 5*s.* 6*d.*

**Erdington Congregational Chapel.**  
 Rev. H. J. Heathcote.  
 Collections 9 11 4

**Subscriptions & Donations.**  
 Mrs. Beesley (D.) 1 1 0  
 Mr. Jos. Benton (A.) 0 2 6  
 Mr. Collier 0 2 6  
 Mrs. Fairfield 0 1 0  
 Mr. Ch. Felton 0 10 0  
 Mr. Wm. Fowler 1 1 0  
 6 2 6  
 Miss Lydia Iarkes 0 2 6  
 Mrs. Pye 0 2 6  
 Mrs. A. Rollason 0 10 0  
 Mrs. Yoemans 0 5 0  
 Mrs. Youal 0 2 6  
 Mrs. Baker's Missionary Box 0 5 8  
 Exs. 7*s.* 6*d.* 14*l.*

**Hampton-in-Arden** 6 6 1

**Coventry Road Chapel.**  
 Rev. W. J. B. Rhome.  
 Collected by Mrs. Rhome 1 5 0  
 Collections 3 17 5

**Boxes.**  
 Miss Hudson 0 2 2  
 Master Hyde 0 2 9  
 Master Lean 0 4 6  
 School Boys 0 11 8  
 Ditto Girls 0 7 4  
 Exs. 3*s.*; 6*l.* 8*s.* 1*d.*  
 106*s.* 6 8  
 Less Expenses 35 12 3  
 1029 14 5

**WILTSHIRE.**

**Collections by Rev. T. Mann.**  
**Avebury.**  
**Boxes.**  
 Mrs. Crook 0 5 0  
 Elizabeth Craze 0 18 0  
 Julia Crook 0 10 1  
 Mrs. Smith 0 9 1  
 Sunday School 0 3 10  
 Mrs. Cornwall's Boxes 0 12 9

**Proceeds of Work by Mrs. C. and School**..... 5 14 0  
 Collection 1 2 11  
 Mr. T. Pinniger 1 1 0  
 1*l.* 16*s.* 8*d.*

**Birdbush.**

**Rev. R. J. Osborne.**  
**Boxes.**  
 Sabbath School 0 16 6  
 Miss Lush 1 8 3  
 Mrs. Bride 0 6 2  
 Miss Barter 0 9 0  
 Miss S. S. Gould 0 13 6  
 Miss Cooper 0 17 0  
 Miss Anne Downe 0 10 0  
 Robert Martin Osborne 0 5 6  
 Miss Whalley 0 9 4  
 Miss Horder 1 5 11  
 Julia Day 0 4 7  
 Sarah Harris 0 1 6  
 Julia Goddard 0 1 0  
 Harriet Fauner 0 1 4  
 Collection 1 10 1  
 Exs. 6*s.* 2*d.*; 8*l.* 14*s.* 6*d.*

**Brinkworth.**

**Rev. W. Heath (A.)** 0 10 0  
**Bulford.**  
 Rev. J. Protheroe.  
 Mrs. Butler 1 0 0

**Boxes.**  
 Mrs. Briton 1 4 8  
 Mrs. Hickman 0 8 5  
 Mary J. Macklen 0 2 5  
 Fanny Godwin 0 2 1  
 Mrs. Swatton 0 11 0  
 Sunday School 0 18 8  
 Mrs. Raker 0 18 7  
 Edwin Rolfe 0 4 0  
 Joh Andrews 0 1 10  
 Miss A. Godwin 0 4 7  
 Miss Atkins 0 6 2  
 Master Protheroe 1 16 5  
 Collection 1 11 10  
 9*l.* 10*s.* 8*d.*

**Holt.**

**Rev. W. Smith.**  
**Annual Subscriptions.**  
 Rev. W. Smith 1 0 0  
 Ditto, for India 1 0 0  
 Mr. Beaven 1 0 0  
 Ditto, for India 1 0 0  
 Mrs. Beaven 0 10 0  
 Mr. F. Beaven 0 10 0

**Boxes.**  
 Mrs. Smith's Servants 1 5 0  
 Mr. Beaven's Missionary House 3 11 0  
 Office Box 0 3 0  
 Wool Sorters 1 0 0  
 Mrs. Steane 0 16 6  
 Misses E. & L. Beaven 0 12 0  
 Mrs. Hunt 0 6 7  
 Henry Trent 0 7 6  
 Sarah Unslie 0 3 0  
 M. A. Rudmin 0 6 0  
 John Shepherd 0 3 1  
 Benjamin Bailly 0 2 4  
 Miss Moore 0 3 0  
 Miss England 0 3 8  
 W. Batten 0 1 4  
 F. Smart 0 2 2  
 Mrs. T. Beaven 0 7 0  
 Mrs. Lewis 0 2 9  
 M. A. Papps 0 4 0  
 Miss Harding 0 2 4  
 J. Perch 0 0 8  
 Anniversary Collections 4 5 0  
 Exs. 5*s.*; 13*l.* 2*s.* 9*d.*  
 Total 47 14 7

**Bradford-on-Avon.**

**Rev. P. Morrison.**  
 R. Harris, Esq., Treasurer  
 For Widows' Fund 2 3 6  
 Missionary Sermons 12 7 5

**Collected by Mrs. Harris and Miss Taylor.**  
 Rev. J. Hooper 2 0 0  
 Rev. P. Morrison 0 10 0  
 Mrs. Harris 1 0 0  
 Miss Bulgin 1 0 0  
 Mr. Bulgin 0 10 0  
 Miss Cadhy 1 0 0  
 Mr. Samuel Taylor 0 6 0  
 Mrs. Sparks 0 6 0  
 Mrs. Summers 0 6 0  
 Mrs. Bishop 0 6 0  
 Sums under 6*s.* 2 8 3

**Boxes.**

Miss Summers 0 6 9  
 Miss Hayward 0 5 4  
 Miss Ledbury 0 15 8  
 Mr. Horne 0 1 10  
 Mr. Randall 0 3 10  
 Two Thank-offerings 3 10 0  
 Boxes 0 19 2  
 Ditto Boys 0 15 6  
 Boy in Bangalore School, called Robert Harris 3 0 0  
 Exs. 11*s.* 6*d.*; 34*l.* 8*s.* 7*d.*

**WORCESTERSHIRE.**

**Dudley.**  
 Collected by Mrs. Greaves 0 15 0

1870

1870



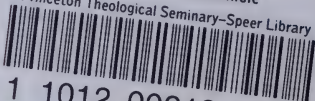
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